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# The Canadian Jewish news

Friday, April 7, 1972 — 24 Nisan 5732 — 15¢

This sculpture at Yad Vashem in Jerusalem represents the anguish of the six million victims of Nazi oppression. The Warsaw Ghetto uprising 29 years ago is commemorated this week in all Jewish communities as a fighting, heroic response to the Holocaust.

*Reports confirmed*

## Soviet Jews dragged from Moscow service

TORONTO -

A Russian scientist speaking from Moscow told a Toronto group celebrating the Second Seder at Temple Emanu-El that Soviet militia invaded the Great Synagogue and dragged worshippers outside, beating and kicking them.

Dr. Roman Rutman, a cyberneticist recently fired from his post, spoke to his co-religionists thousands of miles distant and recounted details of the pogrom-like occurrence.

"Twenty-five young Jews were dragged from the synagogue and outside on the street crowds of anti-Semites hurled epithets such as 'Jew pig' at them," Dr. Rutman said.

In the emotionally-charged atmosphere, the congregants strained to hear the voice from Moscow tell of the ordeal. The remembrance of the Jews' bondage in Egypt as told in the Haggadah took on added significance as they listened to the story of another kind of captivity.

"God had split the Red Sea to bring our people from bondage," said Rabbi Arthur Bielfeld. "Three thousand years later, at the very moment we are singing Dayenu, He splits the very air waves and enables us to reach across the ocean to offer comfort and hope to our imprisoned brothers."

Confirmation of Dr. Rutman's account of the brutal acts of the Soviet militiamen came the following Sunday in a phone conversation between members of Shareei Shomayim Synagogue and Vladimir Slepak in Moscow. He is a radio engineer suffering harassment for applying to emigrate to Israel.

Mrs. Genya Intrator, the interpreter for the conversation, relayed Slepak's account to Rabbi Bielfeld. This is part of the Russian's story:

"After forbidding the Jews to assemble around the synagogue, the militia broke the crowd into two sections. About 200 young people regrouped on a nearby boulevard. As they started to sing Hebrew songs, the militia started grabbing people. It was a veritable pogrom. There were terrible beatings. Jews were stepped on, kicked, dragged through the mud. Some were seized by the hair and dragged into waiting buses. . . . As they were being arrested, there were cries from the crowd and the militia, 'kill the Jews.'"

A young girl started running and was tripped up by a militiaman. A captain shouted, "hold on to this dirty Jewess."

Slepak said the 25 arrested persons were forced to sign blank confession forms at military headquarters and later were released.

"Nothing like this has happened in Moscow since the pogrom of the Czars," Slepak said.

## Language, synagogue disputes are barriers to Sephardic unity

By LEWIS LEVENDEL
CJN Assistant Editor

TORONTO -

What is the situation today regarding Toronto's estimated 3,500 North African Sephardic Jews?

**The Canadian Jewish News,** seeking to learn about the community make-up, its problems and plans, interviewed a number of Sephardic leaders and Jewish agency officials.

This reporter found some of the Sephardim's major problems to be language difficulties, an unwillingness to unite because of synagoguge and personality rivalries and a feeling of isolation from the Ashkenazim who they believe do not fully understand them. All community leaders called for more financial aid and assistance from the established community.

Welfare Fund officials say the vast majority of Sephardim here have managed to adjust to their new environment as well as any other immigrant group.

They expressed their pleasure at the growth of the North African community and their continued willingness to help, but stressed financial aid could not be handed out to individual synagogues or schools.

North African Jews started coming to Canada in 1956 after changes in this country's immigration policy and because the Sinai War brought home to them the dangers of living in Arab lands. Many of them settled in Montreal because they felt more at home in a French-speaking environment.

Today, Toronto's Sephardim are divided into four groups with four synagogues the focal point of their Jewish life.

Sydney D. Bendahan

Synagogue leaders want their congregations to play an active role in the Jewish community, but not at the cost of losing their own identity.

David Serfaty, president of Tiferet Israel, says, "We want to preserve our identity. However if we choose to come to Canada, we should live as Canadians do. The faster the Sephardim realize this and associate with the Ashkenazim, the better."

According to Sydney D. Bendahan, president of Mogen David, the biggest problem of the Toronto Sephardic community is its unwillingness to unite.

"It's difficult to unite because of language problems," he said. (North Africans are divided between Spanish and French-speaking groups).

"If we had an organized community, we'd be listened to; split as we are now, we have no strength."

According to Bendahan, Mogen David was the first Sephardic synagogue in Toronto. The congregation, which holds its services in the Farband Labor Zionist Centre, has a part-time rabbi for the 280 persons affiliated with it. Rabbi Raphael Ohayon also works as a shoichet.

Louis Poch

Bendahan, a 51 year old father of two and owner of a furniture store, says most of his congregants are French speaking. "They mainly worked for the U.S. Air Force in Morocco and had the advantage of language when they came here and could integrate quicker."

In his interview with **The CJN,** he stressed the need for a youth centre-"a centre for Sephardim and Ashkenazim".

Asked about the YMHA, he said it doesn't offer the facilities North Africans are accustomed to. In Morocco, a centre is a place to read, play cards and chat to one another. "There is now no place to meet . . . and we have a great problem of intermarriage."

He called for aid from the Welfare Fund, saying: "We're going to save Jewish boys and girls.

"Community and welfare agencies should have a different approach," he declared. "They should realize the needs of the Sephardim are different from those of other Jewish immigrants . . . This is due to their background."

Bendahan remarked, "We're tired of being under the umbrella of agencies that seem to be a protector . . . Agencies do enough for us but not enough with us. There's little human feeling from the agencies and the community."

He continued: "JIAS has been like a rich uncle but it's not everything in life to receive a cheque and be ignored . . . And there's great ignorance about Sephardim in this community."

Louis Poch, executive-director of JIAS says his organization has "a fairly good relationship" with the Sephardim. His agency is responsible for immigrants for the first five years after arrival in Canada.

The language difficulty, especially among older people, has caused some problems, he admitted.

He revealed that JIAS is negotiating with the federal and provincial governments to obtain grants for a program for Sephardic youth and old persons in Toronto.

"We're confident we'll get the money one way or another," he said.

**The CJN** learned that JIAS has applied to the Ontario citizenship department and the federal state secretary for funds to hire two persons, one to work among Sephardic youth and the other among the elderly. JIAS already has on staff a Moroccan-born, French-speaking case worker.

Regarding other areas of help, Poch said if people need help, they get it, "but there's a tradition in the community that a synagogue raises its own funds for its own purposes."

(Cont'd on Page 7)

### *A time to remember*

**The Canadian Jewish News** devotes an entire page of this issue to an absorbing account of a Polish Jew's experience in Warsaw several weeks before the heroic uprising of the Ghetto's Jews.

The graphic account of his masquerade as a Nazi officer is told by Yiddish writer Amnon Ajzensztadt on page 5.

## Doctor questions cause of Tay-Sachs disease

By HOWARD ENGLISH
CJN Queen's Park Correspondent

TORONTO -

With a PhD from McGill University, a $40,000 Ontario government grant, and a moral obligation guiding his conscience, Dr. Alex Lowden at 39 is well on his way toward tracking down a cruel genetic abnormality which transforms spirited Jewish children into virtual vegetables before killing them.

"It's impossible to say when we'll have the answer", cautions Dr. Lowden, inside his small office at Toronto's Hospital for Sick Children. But this affable father of four is already questioning standard medical thinking concerning the cause of Tay-Sachs disease.

Dr. Lowden now believes that maybe, just maybe, Tay-Sachs children are not afflicted with an enzyme absence (hexosaminidase) as most medical experts insist.

"Probably, kids with Tay-Sachs disease produce the enzyme", Dr. Lowden explained, "but the enzyme has changed".

Whether the enzyme is missing completely or merely altered, it does not perform it's life-saving function of breaking down fatty substances, called gangliosides, inside cells. As gangliosides build up undeterred, a Tay-Sachs child's nerve cells swell, and the child regresses until death, usually between four and five years of age.

"If you can show the enzyme is there, but has no activity," Dr. Lowden hypothesized optimistically, "you can look for things that would make the enzyme function. A chemical compound could induce the breakdown of gangliosides".

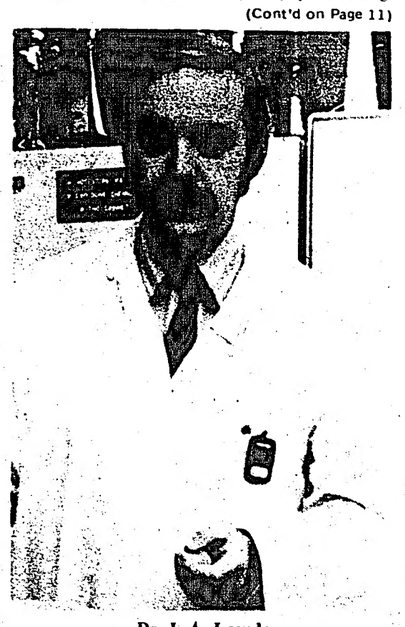
Dr. Lowden has evacuated the scientist's test tube environment for now, in order to assist synagoguges and B'nai B'rith lodges establish Tay-Sachs clinics: three in April, one in May, and four during the fall.

Lowden, a trained researcher who describes his own religious affiliation as "sort of nothing", has even been consulting rabbis and reading religious analyses on the question of abortion for pregnant Jewish mothers whose children, when born, face certain death. It's all part of his campaign to understand those affected by Tay-Sachs as much as Tay-Sachs itself, and at the same time, fulfil a moral precept.

"This is a disease found in a confined enough population group that everyone can be tested. If it can be done, you're morally obliged to do it".

Despite all his knowledge, Dr. Lowden stands back helplessly and watches at least one Tay-Sachs child a year regress toward mental and physical incapacity preceeding

(Cont'd on Page 11)



Dr. J. A. Lowden

## Soviets claim exodus no threat

MOSCOW (Special) -

The Soviet Union has attempted to reassure its Arab allies that the exodus of Soviet Jews to Israel "will not harm them."

Deputy Interior Minister B. T. Shumilin, in an "interview" published by **Tass**, claimed most of the record numbers of Jews now going to Israel are "aged people, women and children."

Shumilin also said that two-thirds of the Jews who left Russia last year were "aged people and women."

The deputy minister, the official agency said, reported that about 10,000 people "left for Israel from the Soviet Union in 1971. Whether through oversight or an attempt to minimize the outflow, Shumilin understated the emigration by almost 4,000.

His figure of about 10,000 "should have referred to the number of visas issued. Children are usually counted on their parents' visas. Authoritative sources have put the 1971 emigration figure at 13,905.

While Shumilin tried to stress the weight of the elderly, the very young and women in the 1972 emigration, he scrupulously avoided speaking about numbers.

Informed sources say the number of Jews being granted visas is at a record rate, and that if the present rate is maintained until the end of the year nearly 30,000 Jews will have quit the country for Israel in 1972.

Moscow's Arab allies in the Middle East have expressed their concern to the Soviets that the Jews who leave for Israel will increase Israel's military and economic potential.

It has also been reported that Moscow is using its control of Jewish emigration as a tool to keep the Arab states in line-threatening to raise all restrictions unless the Arabs remain docile.

In an unusual public response to Arab uneasiness, the Shumilin statement emphasized that "the competent Soviet organs (have introduced) certain restrictions on the departure of some categories of Soviet citizens to that country."

"The restrictions apply primarily to those who have had a definite measure of military training or are by dint of their occupation associated with work bearing on state interests," he said.

This refers to the practice of immediately dismissing any Jew in a defence-related industry who applies for exit papers and telling him he must wait indefinitely-or at least until the authorities decide his learning has been bypassed by new research and development.

Shumilin said he was replying to "the propaganda industry of the imperialists and Zionists in the Western countries" which have placed "on the mass production line new provocative inventions concerning the departure of some persons of the Jewish nationality from the USSR to Israel."

In the Soviet Union, persons of the Jewish faith or background are considered to have Jewish "nationality." Their internal passports are stamped "Jew" on the line marked nationality.

The deputy minister said the "imperialists" and "Zionists" were also trying to undermine the "friendship" between the Arabs and the Soviet Union.

## Traffic rights at Malton are sought by Jerusalem

OTTAWA -

Israel has formally made application for traffic rights at Toronto International Airport.

The application was made on the eve of Israel Transport Minister Shimon Peres' visit to Ottawa last week.

Israel already has traffic rights at Dorval Airport outside Montreal. The Jerusalem embassy here is awaiting reply from the federal transport department on the application.

Peres was in Ottawa paying an official visit to Canadian Transport Minister Don Jamieson. The two men, along with officials of their departments, held discussions on a number of bilateral subjects including the question of landing rights.

Before Peres returned to Israel, he was the guest of honor at a formal dinner given by Jamieson. Among the guests were Trade Minister Jean-Luc Pepin, Revenue Minister Herb Gray and Jack Pickersgill, chairman of the Canadian Transport Commission.

# Organizations and People

## what's new...

by Miriam Herman

**JIAS ANNUAL MEETINGS**

Two upcoming meetings of the Jewish Immigrant Aid Services will mark the 25th anniversary of the arrival in Canada of the survivors of Nazi oppression. In Montreal, the Eastern Region will meet on Sun., April 16 at 8:15 p.m. at the Spanish and Portuguese Synagogue on St. Kevin St. The Central Region meets in Toronto on Sunday, April 23 at 5:30 p.m. **Dr. Joseph Kage, JIAS** national executive vice-president will be coming in from Montreal to be guest speaker.

**TRAVEL HINTS**

For tips on where and how to travel, attend Hadar Chapter of the Zionist Revisionist Organization's fashion, travel and fun show on Wednesday, April 12, at 8 p.m. at the Fairview Mall auditorium. Fashions by Trevira will be modelled to coincide with a slide presentation of antique Ford cars dating back to 1903 up to the present. Films of Ontario parks may help to give you some vacation ideas and a demonstration of how to pack will solve those packing problems.

**Rabbi Manfred Fulda**

**RESPONSE TO EVIL**

**The Jewish Response to Evil** is the title of the address Rabbi Manfred Fulda of Yeshiva University will deliver at the memorial services to honor martyrs of the Holocaust at Shaarei Tefillah Congregation April 10 at 8 p.m. Sponsoring the evening program is the Rabbinical Council of Ontario and the Orthodox Jewish Community Council.

**GOOD AGE DANCE**

The Bloor Good Age Club of the YM & YWHA are holding a dance on Wednesday, April 12, in aid of the United Jewish Appeal. Festivities begin at 8 p.m. in the Samuel Godfrey Auditorium of the Y's Bloor Building.

**ISRAELI MUSICAL**

Coming to the Royal Alex from April 18 to April 23 is the Israeli Musical **To Live Another Summer.** Direct from a Broadway run, the show is directed and choreographed by Jonaton Karmon.

**RABBIS TO YUGOSLAVIA**

A young rabbi, Eliyahu Marciano, now studying in Israel was sent by the Joint Distribution Committee to Sarajevo, Yugoslavia, to conduct Passover sedorim. This is not the first time that the committee has sent rabbis to that country. In 1970, in response to a request from the Federation of Jewish Communities in Yugoslavia, JDC sent a young graduate from one of its subsidized yeshivot in Israel to Sarajevo to conduct High Holiday services and, last year, three rabbis were sent to conduct community sedorim in the three largest Yugoslav communities.

**TAY-SACHS CLINIC**

The next Tay-Sachs blood testing clinic will be held on Sunday, April 9, at Beth Tzedec Synagogue from 10 a.m. to 2 p.m. Sponsoring organizations in addition to Beth Tzedec are Sons of Jacob, Stashivers W.A. Young Leadership.

**ANNIVERSARY CELEBRATION**

To celebrate Israel's 24th anniversary, the Israeli Student Organization of Toronto is presenting an evening of Israeli song and dance on Fri., April 2. Shulie Nathan, the internationally known vocalist who made the song **Jerusalem of Gold** the second anthem of Israel, will be in Canada for just this single performance which takes place in the Graduate Lounge, Ross Building, York University at 8 p.m.

**FROM ISRAEL TO MONTREAL**

The Israel Government Tourist Office, through a special arrangement with EL AL, shipped over 100 pounds of the biblical St. Peter's fish, found in the Sea of Galilee, to Montreal this week. This fish, never before served in Canada, was a unique way of signifying the holy week for both Jews and Christians.

## ...about people

**Rabbi Menachem Porush**

The vice-mayor of Jerusalem, **Rabbi Menachem Porush,** who is also a member of the Knesset representing Agudath Israel and a distinguished journalist, will be in Toronto as guest of honor at a dinner on behalf of Camp Agudah to be held on April 16 at 6:30 p.m. at Torah Emeth Congregation, Viewmount Ave.

* * * * *

This year the Humanitarian Award given annually by the N3 Fighters Against Racial Hatred goes to **Dr. G. Douglas Young,** president of the Institute of Holy Land Studies in Jerusalem. The presentation is to be made at a dinner this Saturday, at Beth Emeth Bais Yehuda Synagogue. At the same time N3 will also honor the memory of the late King Frederik IX of Denmark, recalling the sheltering of Jews in his country during World War II. Among the head table guests expected to attend are External Affairs Minister **Mitchell Sharp;** Ontario Cabinet Ministers **Gordon Carton** and **Allan Grossman; Col. Jacob Monbaz,** consul general for Israel in Toronto and **W. Froelich-Neilsen,** consul and trade commissioner for Denmark, who will accept the honor in the name of his late king.

* * * * *

Canada's Governor-General **Roland Michener** will receive the degree of Doctor of Laws, Honoris Causa, from the Jewish Theological Seminary of America. This honorary degree will be conferred upon Her Majesty's representative in Montreal on April 23 at an academic convocation taking place from the main synagogue at Shaar Hashomayim and will include procession of academic, political and religious leadership.

* * * * *

**Dr. Arnold A. Epstein** will be very busy from now until November. He has been appointed chairman of the program committee of the 41st general assembly of the Council of Jewish Federations and Welfare Funds scheduled to be held at Toronto's Royal York Hotel from Nov. 8 to 12. A vice-president of the CJF, an association of central community organizations serving 800 communities in Canada and the United States, Dr. Epstein is a former president of Toronto's United Jewish Welfare Fund and is at present a member of the board.

* * * * *

The family and friends of **Rose and Israel Rosen** have established an endowment for perpetual student aid at the Hebrew University of Jerusalem, in celebration of the Kitchener couple's 50th anniversary.

**Rabbi Leib Baron**

**Rabbi Leib Baron,** dean of the Yeshiva Merkaz in Montreal since 1953, has recently published his fourth sefer "Yishrei Lev". His seforim comprise of hundreds of treatises, original interpretations, and short notes on halacha-Jewish Law. During the war, Rabbi Baron studied the Talmudim of Mirrer Yeshiva in Shanghai, which at the time was under Japanese domination. After the war, the rabbi represented the Yeshiva for the Joint Distribution Committee and UNRA, returning to the United States in 1946.

* * * * *

# Uprising in Warsaw ghetto commemorated

**TORONTO -**

Jewish communities across Canada will be meeting, next week, in solemn remembrance of the martyrdom and heroism of the Jewish people under Nazi oppression during the Second World War. This year the traditional Holocaust observance marks the 29th anniversary of the Warsaw Ghetto uprising which occurred in 1943.

In Montreal, a public tribute will be held on Tues., April 11, at 8:30 p.m. in the auditorium of the Chevra Kadisha-B'nai Jacob Synagogue. The meeting will be addressed by Nora Levin, professor of history, Gratz College, and author of **The Holocaust: The Destruction of European Jewry 1933-45.** David Ephrati, Israel Consul general in Montreal, will participate and Rabbi P. Hirschprung, together with Cantor Samuel B. Taube, will conduct the service. Holocaust literature and slide presentations, as presented by Holocaust survivors and community youth, will be part of the program.

On the same date, in Toronto, at Beth Tzedec Synagogue, at 8:15 p.m., three well known cantors, all survivors of Nazi terror, will participate in an original choral and narrative presentation. The program will present the Bernice Lambert Group with Cantor Joseph Cooper of Beth Tzedec, Cantor Martin Rosenblum of Adath Sholom and Cantor Severin Weingort of Temple Sinai.

Others on the program will be poet Peretz Miransky reciting his own poetry in Yiddish and David Satok, chairman of the Canadian Jewish Congress, Central Region, sponsors of the assembly. Presiding will be Mrs. Louis Frieberg.

Some young people in Toronto are commemorating the observance in their own way. On Monday night, April 10, Erev Yom ha-Shoah, students of the United Synagogue Day School and the Independent Jewish Day High School will lead a service called **Night-words-a Midrash on the Holocaust.** This is being held in the auditorium of Beth Tikvah Synagogue, Bayview Ave.

Organizations too, are asking their members to be committed to a lasting memorial. B'nai B'rith has established the Martyrs' Forest located in the Judean Hills near Jerusalem. When completed the forest will comprise six million trees, one for each victim of Nazism. A campaign has been launched to enlist every member as a purchaser of a tree.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*The twenty-ninth anniversary of the herioc Warsaw Ghetto Uprising*

TUESDAY, APRIL 11, 1972 at 8:15 P.M.
BETH TZEDEC SYNAGOGUE, 1700 Bathurst Street

CHORAL AND NARRATIVE PRESENTATION:
Cantor Joseph Cooper of Beth Tzedec Synagogue
Cantor Martin Rosenblum of Adath Shalom Synagogue
Cantor Serverin Weingort of Temple Sinai Synagogue

Bernice Lambert Group and poet Peretz Miransky

Sponsored by CANADIAN JEWISH CONGRESS


## *Torah learning stressed for girls*

By MIRIAM HERMAN

**TORONTO -**

In four short years, Bais Yaakov Elementary School, a private school for Jewish girls, has moved from a rented house to a $350,000 building of its own.

Based on the theory that when you educate a girl you educate a whole family, the school was founded in 1969 by a group of parents committed to Torah education for their daughters.

Emphasis has been on a learning program geared to individual children. The happy combination of traditional and progressive teaching methods has resulted in a creative and exciting curriculum, in both Hebrew and English.

Increased enrolment necessitated the expansion of facilities. The entire financial responsibility for the new school building, including the land, furnishings and equipment, was undertaken by Toronto real estate developers, Samuel Reichmann, Max Walerstein and Jack Weinbaum. These three are to be honored at the school's dedication dinner on Thursday, April 13. The $100-a-plate affair (to defray operational costs without interfering with the fund raising efforts of other organizations) is being held in the school auditorium.

Earlier in the school year their wives were presented with engraved gold sacramental goblets and plates by parents of the students at the official open house for ladies only.


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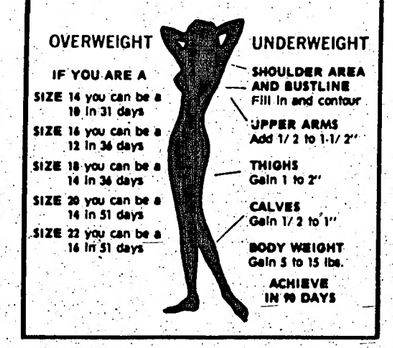
OVERWEIGHT
IF YOU ARE A
SIZE 14 you can be a 10 in 31 days
SIZE 16 you can be a 12 in 36 days
SIZE 18 you can be a 14 in 36 days
SIZE 20 you can be a 14 in 51 days
SIZE 22 you can be a 16 in 51 days
UNDERWEIGHT
SHOULDER AREA AND BUSTLINE Fill in and contour
UPPER ARMS Add 1/2 to 1-1/2"
THIGHS Gain 1 to 2"
CALVES Gain 1/2 to 1"
BODY WEIGHT Gain 5 to 15 lbs.
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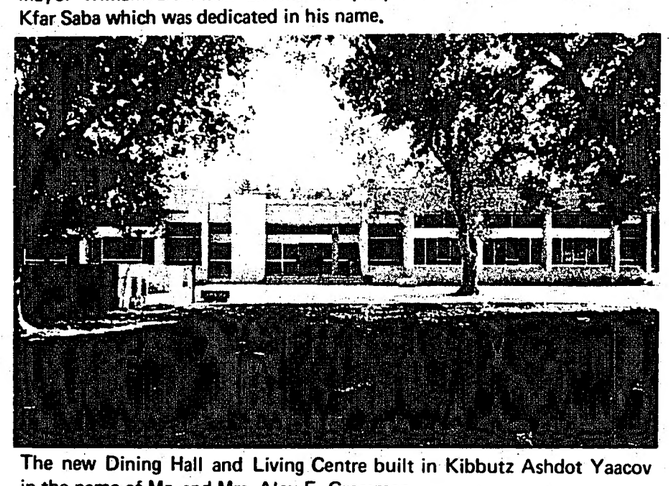
| 2577 Victoria Park at Sheppard | 5230 Dundas St. W. 6 Points Plaza | 2426A Bloor St. W. at Jane | 2141 Kipling Ave. at Taber | 1561 O'Connor Dr. at Victoria Pk. | 801 Eglinton W. Suite 101 at Bathurst |

NOW 12 LOCATIONS IN TORONTO TO SERVE YOU

# HISTADRUT delegation attends dedication of four new projects in Israel

Mayor William Dennison unveils the plaque on the Medical Centre in Kfar Saba which was dedicated in his name.



The new Dining Hall and Living Centre built in Kibbutz Ashdot Yaacov in the name of Mr. and Mrs. Alex E. Grossman.

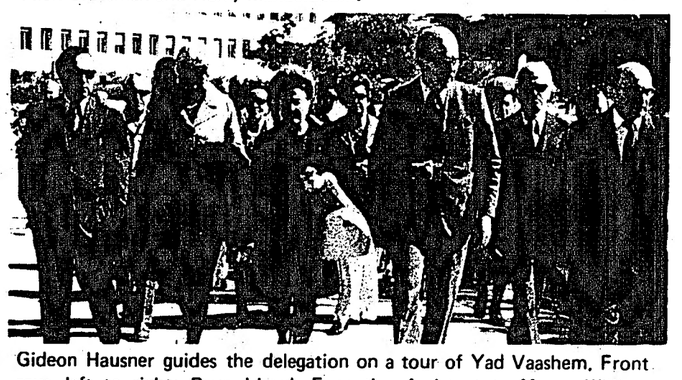
Robert I. Zweig (right) at the official opening of the Sports Centre in Bet Berl dedicated in honour of his parents, Mr. and Mrs. J.J. Zweig. Among those present at the ceremony (left to right) Mrs. Jacob Egit, Mrs. Dennison, Mr. M. Shamir, Director of Bet Berl; Bryn Lloyd, Mayor Dennison, Malka Portugaly and Jacob Egit.

Histadrut Delegation arriving at Lod Airport. Left to right: Mrs. Victor Giblon; Victor Giblon, Chairman Toronto Histadrut Campaign; Mrs. Mary Schneider; Irving Paisley, Controller, Borough of North York; Mrs. Paisley; Bryn Lloyd, Executive Assistant to Mayor Dennison; Max Orlans; Mrs. Jacob Egit; Mrs. R. Besserman; David Rotenberg, Executive Alderman; His Worship, Mayor William Dennison; Mrs. Dennison; Harry Lister; Mrs. Lister; Mrs. Malka Portugaly, Project Director of the Histadrut in Israel; Mrs. Esther Seligman; Max Friedman; Mrs. Friedman; Mrs. H. Gillen; Morris Rotenberg; Mr. S. Smith.

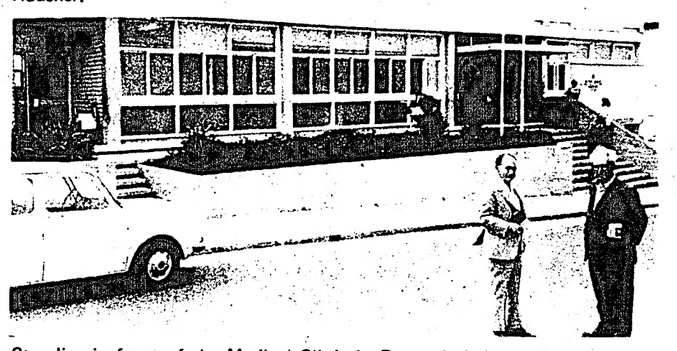
At the reception hosted by Itzhak Ben Aharon, General Secretary of the Vaad Hapoel Histadrut, Mayor Dennison explains the inscription on the City Hall of Toronto emblem which he presented as a gift to Mr. Ben Aharon.

Mayor Dennison displays the oil painting of the old Toronto City Hall which he presented to the Israeli Minister of Tourism, Moshe Kol, at a reception held for the Delegation at the Knesset. Left to right: Irving Paisley, David Rotenberg, Mrs. Moshe Kol, Mayor Dennison, Minister Moshe Kol, Mrs. Dennison, Alex Grossman, Bryn Lloyd.

Mayor Dennison presents gift to Prime Minister Golda Meir. Shown with the Prime Minister and Mayor Dennison (left to right) are: David Rotenberg, Irving Paisley, Jack Constant, Victor Giblon and Jacob Egit. Also present at the reception were Mrs. Dennison and Messrs. Bryn Lloyd, Alex Grossman and Harry Mandelbaum.



Gideon Hausner guides the delegation on a tour of Yad Vaashem. Front row, left to right: Bryn Lloyd, Executive Assistant to Mayor William Dennison; Mrs. Dennison; Mrs. Malka Portugaly, representative of the Vaad Hapoel Histadrut; Mayor William Dennison; Jacob Egit; Gideon Hausner.



Standing in front of the Medical Clinic in Ramat Itzhak sponsored by the Warshaver-Lodzer Society of Toronto in memory of Oizer Cohen are (left) Victor Giblon and Sam Chencinsky, Treasurer of the Warshaver-Lodzer Society.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# Editorial page

The Canadian Jewish news

An independent Community Newspaper serving as a forum for diverse viewpoints.

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Vol. XII, No. 65 (686)

Published by The Canadian Jewish News
(A corporation without share capital)
Subscriptions $6 per year, $15 - 3 years.
U.S.A. $8.50 per year, $22.50 - 3 years.
All other countries $12 per year, $30 - 3 years.
Published at 22 Balliol St., Toronto 295, Ont.
Toronto Telephone 481-6434

Quebec Bureau -
5257 Queen Mary Rd., Suite 5, Montreal, Que.
Montreal 481-2731

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## *Crucifixion story at Easter time stokes fires of anti-Semitism*

This week, **The Globe and Mail** sent one of its reporters back 2,000 years to describe in contemporary style the Crucifixion of Christ.

The story, describing "A Cruel Death at Jerusalem" was full of painful sadistic details. It was based on a reconstruction of the various accounts provided by the Christian gospels supplemented by material on the pathology of crucifixion.

In Eastern Europe, when Jews lived in isolated, rural villages, the joy of Passover was accompanied by the anxiety of Easter. For it was then that the priests, in recounting Jesus' cruel death at Jerusalem, dwelt on the pain inflicted by thorn and whip and the agony of nails driven into flesh.

So detailed, so gruesome were the descriptions that the peasants would pour out of church enraged by the recital and descend on the town's Jews, slaughtering them for their ancestors' supposed perfidy.

For Canadian Jews the joy of Passover also brings apprehension.

It is not physical assault that is feared but the inevitable batch of simplistic newspaper articles, which in celebrating Easter, dwell on the physical agony of Calvary and place the responsibility on the Sanhedrin, the Pharisees and all the generations of the Jewish people.

Spurred on by the proximity of Passover and Easter there are invidious comparisons between Judaism and Christianity.

In such articles the alleged cynicism of Jewish priests, the cruelty of the multitude and the perfidy of Judas are played off against the directness of Christ and the humility of his followers.

For a time, in the wake of Vatican Council II such articles were replaced by material reporting on the new understanding growing up between Christians and Jews. Most of these emphasized the Jewishness of Jesus and Christianity's debt to Judaism.

In this atmosphere, the New Testament account of the Crucifixion became an embarrassment to serious Christian scholars, keenly aware that their sacred literature served as a prime source of anti-Semitism.

Protestant representatives to the World Council of Churches meeting in Amsterdam in 1948 confessed, "We have failed to fight with all our strength the age old disorder which anti-Semitism represents. The churches in the past have helped to foster an image of the Jews as the sole enemies of Christ which has contributed to anti-Semitism in the secular world . . ."

In 1961, the same body added, "In Christian teaching the historic events should not be so presented as to fasten upon the Jewish people of today the responsibility which belongs to our corporate humanity and not to one race and community . . ."

The very Reverend Charles H. Buck, Jr., Dean of the Episcopal Cathedral of St. Paul in Boston, unequivocally stated over 10 years ago, "The basic doctrine of anti-Semitism . . . is the New Testament. Until the church admits this and teaches its people to distinguish between the gospel and the anti-Semitism of some of the human authors of the New Testament books, this terrible problem will not begin to be solved . . ."

It seems that no matter what progress is made among people of good will, some still persist in their rigid course. There are still un-Christian Christians undisturbed that a religion proclaiming the fatherhood of God and the brotherhood of man continues to be a source of hatred.

It is true that the ecumenical wave did not advance very far in Canada. It may have dampened the sand but it was never deep enough to swim in. And what little there was seems to have ebbed. As a result, we are left again with accounts of the Crucifixion that derogate Jews.

### Only 17,000 eligible

## *West Bank vote not representative*

The fact that 84% of eligible Arab voters cast ballots in last week's municipal elections on the West Bank of the Jordan River, is a victory of sorts for Israel and a heavy defeat for King Hussein and the so-called Palestinian freedom fighters. The former failed in his attempt to have the elections boycotted, and the terrorists' threat of sabotage proved an empty one.

But it would be wrong to interpret the heavy vote and the absence of trouble as indicating a positive upturn in Israel-Arab relations. The West Bank inhabitants have no high regard for Israel or, for that matter, Hussein. They distrust the king and Israel about equally.

There are 310,000 inhabitants in the 10 towns involved in the voting, but only 17,000 were eligible voters, according to Jordanian law which bars the poor and the refugees from the franchise. The limiting of the vote to adult male taxpayers casts some doubt on the whole exercise if its chief aim was to test the effectiveness of Arab-Jewish co-existence in the occupied territory. It is most unlikely that a vote among a much larger segment of the population would have resulted in 84% going to the polls.

These were the first local government elections on the West Bank since Israel's armed forces occupied the territory in the 1967 Six Day War. Elaborate security measures were taken to ensure a vote free of violence, but the military presence was unobtrusive.

It may well be that Hussein's grandiose proposal for a federation in which he saw himself as the protector of all Palestinians had the effect of bringing out a larger West Bank vote than otherwise would have been the case. The West Bank population lost no time in denouncing the king's plan, and in this they saw eye to eye with Israel and the Arab states, though, of course, for vastly different reasons.

Meanwhile, Hussein is in the United States trying to drum up support for his proposals and also to extract a greater measure of military aid from Washington. He is likely to fail in both endeavours. Foremost in the young king's thinking is protection of his throne and while the Nixon Administration is sympathetic to his plight, it is not going to do anything that will cause the simmering Middle East pot to boil over.

## Mizrachi-Lubavitch clash again

Dear Editor:

I was amused by the typical Mizrachi spirit in Mr. J. Hankin's letter (CJN, March 23). His attack on Lubavitch I leave for Lubavitchers to answer, though God knows there is no need for that at all. I am more concerned with the basic motivation, blatant falsehood and tragic sense of values underlying that hateful epistle.

In the opening phrase Mr. Hankin establishes his credentials to impress the readers: "an objective observer of the Jewish religious scene." And in the same breath he describes his attendance at a Mizrachi pep rally that he was "privileged to attend": the speakers "world - renowned Rabbinic spokesmen" (sic!) and their speeches "brilliant and constructive expositions of the religious Zionist way." As for Lubavitchers that dared (!) ask critical questions about the policies of the Israeli Mizrachi, he describes them as "obnoxious, disrespectful, ignorant" and creating a "shameful experience" for the guest-speakers. So much for objectivity.

The ways of the Lord are wondrous, for right there and then our objective bystander "suddenly remembered" (sic) certain things and utterances of Lubavitch. Suddenly he had a revelation, was enlightened and gained understanding that all his life he was mistaken about this Hasidic movement; in fact there is "no trace of true love for Israel in Lubavitch." Oh praise the Lord, Halleluyah, Mr. Hankin has seen "the light"!

Just in case anyone may still walk in darkness, Mr. Hankin is kind enough to offer the ultimate definition of Ahavath Israel: Not, Heaven forfend, to help fellow Jews, to teach them Torah, make them conscious of their roots and heritage, worry about Jewish identity and survival throughout the world; perish such treacherous thoughts. Ahavath Israel means geographic chauvinism, singing of Hatikvah, waving of flags and celebrating Independence Day.

**Joseph Isaacs**
**Downsview**

### *"Next year in Jerusalem"*

# Moscow Jew hears Haggadah read by brother in Toronto

By W. GUNTHER PLAUT

Vladimir Semenovich Machlis was born in Russia on July 17, 1944. He was a youngster with a sharp and questioning mind and at the age of 22 was able to enter flying school. There, for the first time in his life, he was made aware that his Jewish background was not a matter of indifference to his fellow students.

He was the only Jew in the school, and the taunts from his fellow officers-in-training were a daily occurrence. In time he was denounced to the KGB for listening to transmissions of the Voice of Israel and "for reading newspapers in the English language"-enough reason to have him dismissed from school three weeks before exams and to have him deprived of his officer's rank.

Though the decree was reversed and he was enabled to finish his schooling, the job assigned to him was in a far away region where for six years he was closely supervised by the state police.

This was the time he spent in studying Hebrew and acquiring as much of a Jewish background as he was able to do. More and more he came to the conclusion that his future would not be in Soviet Russia. On his visits to Moscow he began to establish contacts with other young Jews who talked of emigrating to Israel.

He decided to change his occupation to something less exposed and more in line with his new interests. He entered the Moscow External Pedagogic Institute, part of the history department of the university. There he hoped to have access to books ordinarily denied to him, especially the bible and other ancient writings. There also he met the famous Michail Zand, recognized authority for the study of the Orient.

But summons to the KGB continued. He was deprived of his rank as lieutenant and in 1969 the local military command gave an order to have him mobilized into the army as a private-a rather obvious and tendentious violation of both law and military code.

Vladimir, who now amongst his friends was known as Zev, refused to serve. He was charged with desertion but for reasons not yet clear the case was not pursued.

Meanwhile he and the whole Machlis family had decided that their future would be in Israel. They applied for permits in 1971. Zev announced his decision at his place of work, with the predictable result: soon thereafter he had no work. A character reference necessary for submission of emigration documents was refused him. There followed the usual series of events: his mother, his brother and the husband of his sister all lost their jobs.

Then suddenly, in last year's reversal of policies, his brother Leonid received permission to go to Israel, and two months later the other members of the family except Zev himself were also allowed to leave. Zev was denied his exit visa on the grounds that "the administration at his previous place of employment objected to Machlis' departure."

So Zev saw his relatives off and remained behind, alone, without work, and without means of subsistence. He maintained himself by teaching Hebrew to his fellow Jews-a language that he, himself, had learned by studying the bible and by listening to radio broadcasts from Jerusalem. (An Israeli now in Toronto, who has talked to him on the telephone, says that Zev's Hebrew is so good that one cannot tell him from a native born Israeli.)

On Wednesday noon, the eve of Passover, a call was placed from Toronto to Moscow, where it was night already and time for the beginning of Passover. When the call came through it was charged with high emotion; the songs were well watered with tears.

In Toronto they had prepared a special Haggadah in Russian and Hebrew, so that the 21 persons assembled in Moscow with Zev Machlis could listen and celebrate the holy day across the miles. The man who read the Haggadah at the Toronto end of the line was Zev's brother Leonid, who had come from Israel to Canada to let people know of his brother's plight. That brother in Moscow-and those with him-would love nothing better than to fulfill the final words of the Haggadah: "Next year in Jerusalem."

## *The happiest problem for Israel*

**The flood of Russian Jews pouring into Israel is straining the nation's capacity to absorb them into the mainstream, but absorbed they will be with aid of world Jewry.**

# Where are our candles for the dead?

By J. B. SALSBERG

For the first time I commence, a column with a plea to the readers not to turn off but to read one; to read to the end of this very brief contribution.

I do this because of my unhappy feeling that the greatest tragedy of our people, the loss of six million of our kin - every third living Jew - is insufficiently remembered and inadequately marked by us as individual members of a collective, of a people, of the orphaned survivors of our most calamitous national experience.

Only in Israel is this national tragedy appropriately observed. Elsewhere the full realization and the proper observance of the Holocaust is yet to be acquired. And this state of affairs is, to my thinking, not to be contenanced.

In fairness to ourselves I should perhaps state that in the deep recesses of our national consciousness the Holocaust does influence all of our people in many ways. It influences our profound concern for the safety and continuity of Israel. It has sharpened our awareness of the dangers that arise against any segment of world Jewry. The cruel physical destruction of a third of our number plays a big role in the varied educational efforts that young Jewish parents are now making to pass on our national heritage to their children.

But to what degree do we, as individuals and as members of our Jewish communities, identity with the indescribable tragedy that befell us? The Passover Hagaddah urges us, time and again, that every individual Jew of every generation think of himself as if he himself had been a slave in Egypt and as if he himself had been liberated from that slavery and became a free individual member of a freed people.

Personal identification with that liberating experience of our people is the essential theme of Passover. How much more should our personal identification be linked with the tragic Holocaust that happened so recently? Furthermore, we of this generation are literally linked in the most personal way with that frightful experience. It is our grandparents, parents, sons and daughters that were martyred by the inhuman Nazi hordes. It is we, the living Jews, who were personally marked for physical extermination by the monstrous foe.

The Hitlerites did not aim their murderous knives against any particular section of our people - they were aimed at all Jews, rich or poor, everywhere in the world. If there ever was an historic Jewish experience that called for personal identification with the event then the Holocaust is one of them.

Ah, say some protective parents, but the Holocaust chapter of our history is so disturbing and it happened so long ago, why upset our children? Long ago? Thirty years only! Jerusalem was destroyed more than 2,000 years ago and until a century ago practically all Jews throughout the world mourned and fasted on the 9th day of Av, the day of the destruction of the Temple, the symbol of nationhood. Hundreds of thousands of Jews still observe that fateful day in the traditional manner and no marriages or other joyous occasions are conducted among Jews - religious or non-religious - to this day. In the light of history and in view of the enormity of our tragedy what is 30 brief years?

By common consent the anniversary of the heroic uprising of the remnant of Warsaw Jews against the Nazis' might, became the occasion to memorialize all of our six million men, women and children who perished during the Holocaust. It was on the Seder night of the year 1943 that the last remnant rose in revolt, without hope of surviving the unequal confrontation, to arouse the world and to redeem our national honor.

One historian of that heroic event says: "There are few battles in the history of mankind that can compare with the fantastically unequal struggle which marked the Battle of the Warsaw Ghetto. On one side was drawn up the unlimited panzered might of the German army, the Gestapo and the collaborationist Januks. Pitted against them stood the last remnants of Warsaw's starving Jews-some 40,000 emanciated and physically exhausted civilians-who were led in battle by small combat units of the Jewish Fighting Organization, which altogether consisted of several thousand men and women. . . . Almost every one of the Warsaw fighters perished in the end (after 42 days of incessant fighting - JBS) but like their blinded ancestor, Samson, they brought down with them to their death some 5,000 of the hated enemy."

How can we forget?

How many will come with their children to the Ghetto memorials in each of our communities?

How many will light a memorial candle on memorial day and place it in the front windows of their homes?

"Never to forget" was the last message that reached us from the burning ghettos of Warsaw and elsewhere. We should never forget.

# Polish Jew recalls memories of Warsaw Ghetto

*Amnon Ajzensztadt is a native of Poland who came to Canada 24 years ago. He has written numerous articles in Yiddish and is the author of a book, And The Earth Did Not Cover The Blood. The article here was translated from Yiddish by Ben Kayfetz, executive director of the Joint Community Relations Committee, Canadian Jewish Congress.*

By AMNON AJZENSZTADT

The following episode is one from the experience of a Jew who has been in the Valley of Tears, an episode whose impact remains forever undimmed. It occurred in Warsaw on March 27, 1943, that is, about three historic weeks before the revolt of the last 40,000 Jews imprisoned in Poland's capital.

The writer of these lines had just returned from Stalino in the Don Basin deep in the interior of Russia which was also under German occupation, dressed in the uniform of an SS front worker, carrying forged Aryan papers as a Poznanjak (a Pole from the Poznan area), and was looking for a contact with someone from the Jewish underground.

But it was not easy. No advertisement could be placed in the daily newspapers. The various quarters which were known as meeting points for emissaries and couriers from the Ghetto were switched about from time to time for conspirative reasons and naturally there was no "change of address" notification.

What could be done in this situation? There I was in the midst of the Polish capital surrounded on all sides as I sensed by suspicion-a blond-haired rabbi's son in the clothes of a true Nazi, a death's head on my soldier's cap, swastika on my arm, looking for a link with Jews in a community where they were being killed off en masse.

With me it was not merely a matter of exposing myself to laughter and ridicule by claiming to be what I really am. Though I was clad in a brand new uniform of the Nazi elite, I was 100% vulnerable and my life would not be worth two German pfennigs if someone were to determine who this individual really was-this personage prancing about on the streets of Warsaw brimming with arrogant self-confidence.

**Visit to the ghetto**

But with the stamina of a 23 year old I soon overcame my initial shock and despite all, began to seek ways and means of communicating with the ghetto to convey to its people the new opportunities I had discovered in the occupied Ukraine and in Russia for the rescue of Jews who would be able to pose as full Aryans and would work as volunteer tradesmen in the various German military units.

Instinctively my feet led me to the ghetto wall at the corner of Leszno and Zelazna Streets. But I didn't dare walk up to the actual ghetto entrance. Who knows what could happen there? So I stood across the way beside the new Polish court-houses and stared at the wall, at the police, the stone-faced Polish police who kept watch to see that no one moved out of the ghetto without proper permit.

This was how I felt as I stood for the last time across from the 16-mile-long wall and in my thoughts was close to those dearest and nearest me, who at that moment in the cellars and secret laboratories were preparing bombs and grenades, home-made mines and "Molotov cocktails" which 23 days later were to blaze forth in Jewish history as the redeemers of the blood of our united people giving some meaning to the mindless slaughter of six million.

**I Seek My Brothers In Distress**

My path led along familiar Warsaw streets from the market to Czapla St. to Przechodnia St. and to the Januszynska Courtyard where I saw the newly arisen array of Polish retailers dazzled with the profits from inflated prices.

Some of these newly established merchants were clearly selling goods stolen from Jews. A fence had been thrown across the courtyard and behind which I could see young Jews with the blue and white "bands of shame" on their arms standing in torn clothes and outsize shoes some of them sawing wood, no doubt for their German guards who were standing by.

I walked over to the Krakove section. I stepped through the gateway with the two lions in front of the university where before the war I had seen Polish students cracking Jewish heads and heard them shouting their slogans aloud about a Poland free of Jews . . . it now looked as though their wishes were to be granted.

**I Keep Searching**

A little further on and just as though nothing had happened in the interim there stood the aristocratic Bristol Hotel, now a billeting place for German officers and their administration. Crossing the road I returned in the direction of the Swietokrzyska (Holy Cross road). Looking in the windows, watching the faces, reading the notices plastered on the walls, I kept searching for my goal like looking for a needle in a haystack. There was a theatre with a rounded arch as entrance in which the well-know Polish quartet the Dana Choir was offering a musical program of song and humor. I bought a ticket and walked in thinking of the star of Polish humour, the comedian Michael Znycz who turned out to be a Jew and whom I last saw in the Ghetto playing in a similar theatre on Nowolipie St.

There was at least one of them I could swear was a Jew-a semitic face with brown eyes filled with a sadness-or at least so it seemed to me. But his loose, vulgar street language did not correspond to his face. At a tram stop I observed a middle-aged man with a miniature Swiss flag in his lapel. I stopped next to him, as though I, too, were waiting for a tram. I began a conversation:

"I see you're a Swiss citizen."

"That's right", he replied politely.

"Tell me, please, do you happen to know a Herr Damb, who's also Swiss?"

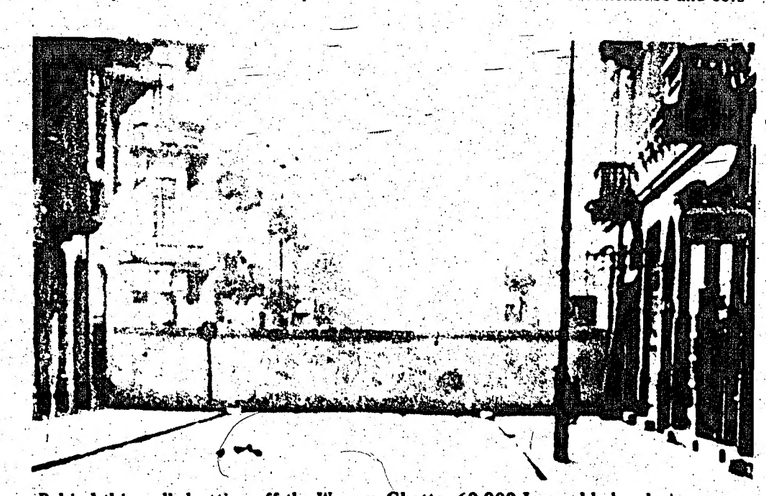
He looked at me rather oddly and answered that yes, he knew this Herr Damb quite well who is a Swiss citizen but of Jewish religion. As far as he knew this Herr Damb was in prison now for having improperly transferred Jewish properties to his name.

Without further ado I walked away with an unpleasant taste in my mouth. So that's what happened. The devout young Swiss Jew Shlomo Damb who helped my sister get out of the Warsaw Ghetto to Sandomir is now behind bars imprisoned by the Nazis.

**Where Was I To Sleep?**

I broke out into a sweat; it was getting dark and I hadn't even gotten a place to sleep for the night. I did have on me a letter from a Pole serving at Stalino to deliver to his relatives at 42 Panska St. The sender had given me a note introducing me as his close friend, praising me as a patriot and one of his own, asking that they extend every courtesy. But I felt uneasy about spending a night in the protection of unknown Poles. Who knows what could happen in a closed house with my "compatriots" in a home which was formerly occupied by Jews? I therefore put this aside as a last resort only and proceeded along in the direction of the main railway station (Warszawa Glowna).

At the corner of Chmielne and a side street not far from the station I noticed a group of soldiers standing near a building with a red lamp hanging from it. Coming closer I read: Vergnugungsstatte und Zimmer zu vermieten" (Entertainment Post, Rooms Rented). It was clear that this was a brothel for members of the master race. I could hear sounds of drunkenness and boisterous beer drinking migled with the loud tones of a hoarse, overworked piano.



**Behind this wall shutting off the Warsaw Ghetto, 60,000 Jews added a glorious page to their history by rising against their persecutors in a bloody battle to the death. All but a handful died and the Nazis lost 5,000 men in the Ghetto struggle.**

**In the evening when it's dark, I often see rows of good innocent people accompanied by crying children, walking on and on . . . bullied and knocked about until they almost drop. No one is spared - old people, babies, expectant mothers, the sick - each and all join in the march of death.**
**(From The Diary of a Young Girl, by Anne Frank)**

For a moment, a strange association of ideas ran through my mind: the scouts in the Book of Joshua, the walls of Jericho which housed the quarters of Rehab the harlot. I immediately thought I would go in and rent a room just to stay the night. This would be the last place anyone would think of to look for a concealed Jew.

A moment later I was inside the door and was immediately greeted by a surprise-the military police.!

"Ihre papiere, bitte." (Your papers, please.)

Across from me stood a giant sergeant in full regalia, armed with pistol, helmet and cartridge-belt, asking for my documents.

I coolly took out my marching orders and the giant began reading them aloud: Then he looked at me.

"Comrade-are you crazy?" the sergeant began to lecture me, "This pigsty is not for you! This is only for the Wehrmacht lower ranks. You should try the special entertainment house reserved for the SS on Shucha Avenue where a German doctor will give you the proper injection and where only German girls are available!"

"Jawohl Herr Feldwebel. Heil Hitler!" And raising my hand in the Nazi salute I clicked my heels, turned about and went to deliver my letter.

**My Efforts Not In Vain**

That night at 42 Panska St. enjoying the hospitality of the Ka---ski's I obtained some idea of what it was to be a latter-day Marrano on the Aryan side in Warsaw. In my own skin I suffered the usual mental tortures which were probably a daily feature for every escapee from the ghetto living in forced submersion in Polish society and I realized for the nth time that it was no accident that the accursed Feuhrer had chosen the Polish territory as the locale for his factories of murder.

Stanislaw and Marian K., active members of the Polish underground "land army" (armia krajowa) like most average Poles were bitter enemies of the hated Schwabs, i.e. the Germans and were ready at any moment to tear them limb from limb as one slices a herring to pieces. But their hatred of Jews surpassed even this. It was pathological in nature and surpassed the grasp of human understanding.

After getting an oral report from their cousin Jozef W. in Stalino, after putting all their questions on how he was getting along, what he was doing, questions about the Russian woman he had married, how many children he now had and questions in general about the Poles who had settled in Stalino and how they were getting along, the younger Marian K. lit a cigarette and shot this question at me:

"Tell me, my dear Adam-what about the Jewish vipers in your area there? Have they been cleared out and destroyed and are you now free of them?"

**A Role Is Played**

The merit of my fathers must have come to my aid for though I was convulsed inside I broke out into a paroxysm of laughter and like a first rate actor improvised a vivid scene in which Moshka's and Abies, Rachel's and Izzies paraded along in single file to their doom groaning "Oi-Vei, Oi-Vei" on the way to their death.

And my hosts, the beasts in human form-Catholics, Christians, believers in the human soul in Heaven and Hell, believers in Jesuit forgiveness and mercy-sat in perverted delight and exaltation drinking vodka, toasting each other's health and exulting in the destruction and annihilation of the Jews. . . .

At night in bed I was afraid-drenched in sweat lest I betray myself with a revealing word with a superfluous gesture, a groan or a Jewish sigh-which would have been fatal among these bloodthirsty wretches.

I lay in the cot in this former Jewish home where I could see on the doorpost the outline of a removed mezuza mumbling to myself "hamalech hagoel osi m'kol ra" (May the redeeming angel free me from this evil). In the darkness I could see in the opposite room several clothing mannekin forms snatched from plundered Jewish businesses. In the darkness they resembled frozen figures of tortured martyrs.

**A Jewish Girl's Despair**

I could hardly wait for the morning to arrive. Thanking my newly acquired "friends" I departed-and my first face to face confrontation with a Jewish girl came spontaneously and unexpected.

Just opposite number 42 on the sidewalk I saw a group of Polish boys and girls surrounding a young blonde woman. I walked across the road and became a witness to one of perhaps hundreds of blackmail scenes which occurred in Warsaw every day.

Seeing my SS uniform the gang moved off a bit and pointing to the girl shouted Jude! Jude! One look at the pale face of the woman, who no doubt thought this was her end, told me where we were. Her dyed blonde hair did not match her acquiline nose. The painful expression, her look of despair told me immediately what she was.

Was ist hier los! ("What's wrong here!") I barked out like a true Teuton pretending not to know what the young informers were saying. Everyone turned to me. The spokesman, a young hoodlum, tried to tell me in broken German that he thought this woman to be a Ziduwka (Jewess). But she, quickly taking advantage of everyone's diverted attention, dashed off into a doorway and vanished, saving her life.

Shouting Donnerwetter Scheisse Nochmal! I walked off thinking that the survivor of this traumatic confrontation would never in her wildest imagination have thought that this slow thinking confused SS man was, like she, a persecuted co-religionist of the seed of Abraham, Isaac and Jacob.

**"No Jews Or Dogs"**

A passing taxi took me to Warsaw's Fifth Avenue Marszalkowska Street. I got off the cab and walked along beside Hirshfeld's elegant pastry bakery which now still served coffee with all sorts of delicacies.

I recalled suddenly that even before the ghetto wall was sealed off, on certain of the displays windows on this aristocratic avenue signs had appeared with the unambiguous warning "No admittance for Jews and dogs". I knew I had to be hard and cold and in no way give in to emotion for if I were I would become my worst enemy. Yet I could not restrain going up to number 131 where until the outbreak of the war I had worked in the office of Keren-tel-chai under the leadership of Lutek Jungster.

The building stood as all other concrete and steel structures stood-the same front and balconies, the same broad steps to the landing, just as when the Jewish tenants had left. I crossed to the other side of the boulevard where at number 136 on the fourth floor had been the club house of NZO (the New Zionist Organization, founded by Zev Jabotinsky) which later became a food dispensary for the poor by the "Joint". Here, too, I felt the anguish of what was gone. I felt as though I had fallen from another planet, who through a strange quirk of fate had dropped in from a totally different point of time and space -a sort of living incarnation of another world-unreal yet in full and unrelenting existence. And then making a turn I saw a familiar face-who was no less caught by surprise than I was.

It was someone I knew in the ghetto as a refugee from Kanin, a friend of my dear comrade Lutek Eisen. The tall well-dressed-gentleman wearing a German style hat with a feather in the band stared at me in wonderment. However he immediately regained control, greeted me warmly, took me by the arm and we walked into a side street. Kozakiewicz, as I learned did not belong to an underground fighting group. In his words he was the leader of his own private underground consisting of three younger sisters and two younger brothers who were living in a hide-out on Walski Street and for whom he was provider, guard and commander.

**A Living Dynamo**

I was impressed by his good appearance, energy and indescribable zest for life. There was not the slightest symptom of despair or depression. His sense of enterprise, vitality and sheer Jewish chutzpa which he called tupet in Polish knew no bounds. He was simply a living dynamo of boundless activity. Incidentally, the first thing he proposed was to take me to a Polish dealer with a store by the Iron Gate where he would collect a payment due and at the same time raise his prestige by my presence.

"Heaven itself sent you," he said, not letting me go but insisting I accompany him to the municipal housing office. "You see whenever someone applies at that bureau as a single, unmarried person they're quite suspicious of him and give him the special 'once-over' from head to foot to make sure he's not some kind of anti-social or criminal type-or even a runaway Jew. But if I show up with someone as important as you, you'll see the respect they'll show me and how quickly my request is looked after."

And so it was! In both places we were a resounding success and got the attention and immediate cooperation of the persons we approached. Having completed these formalities we walked along Krulewski St. near the Saxon Gardens and K. outlined his philosophy which was in effect the philosophy of most Jews who were living on Aryan papers in 1943: to survive despite everyone and despite everything.

That same evening a detachment of 16 Jews marched in fours led by a rabbi's son in an SS uniform and marched to the main railway station of Warsaw. After taking travel rations and a Wehrmacht movement order they mounted the railway carriages reserved for Reichsdeutsch only, in the train heading for the Eastern front.

These were single embers snatched from the all-consuming Judaeophobic fire leaving the seething, soon to erupt city of Warsaw for Stalino in the distant interior of Russia where they sought new possibilities, new horizons and new hopes with which to await the defeat of the Hitlerites.

Kara's Corner

*For information on Kara's Corner 481-6434*

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*Looking ahead*

# Jews denied their bible

By DR. STUART E. ROSENBERG

I often look back to my trip to Russia in 1961 when I was the first Canadian Rabbi to reach the USSR, and make personal contact with Soviet Jews. I think particularly of a very interesting interview I had with Paul Anatolovich Dazhorozny, then vice-chairman of the Soviet Council of Religious Cults.

In the light of recent events there is so much of that earlier conversation that is so relevant today, that I want to share it with you, now.

No Hebrew Bible had been published under the Soviet regime because it claimed "the Hebrew alphabet is strange and esoteric, difficult for printers in the state publishing houses."

Bibles and prayer-books for all of Russia's religious denominations had by then been printed, but Russia's 3,000,000 Jews apparently "did not need" these religious appurtenances. "If they want a Bible," added Dazhorozny, "they should ask for it. Since they haven't asked for it, we must assume that they don't need one."

I could only conclude from what I observed that the Council of Religious Cults had closed down Jewish printing houses throughout the country as part of its plan to reduce Russia's Jews to spiritual and cultural poverty.

In 1956 the first and last official contingent of an American rabbinical delegation visited Russia. Upon their return, these rabbis protested publicly that in all of Russia, since the revolution, not a single Jewish prayer book was printed by the Soviet authorities. In response to this pressure from the outside, the Soviets determined to erase this exposure of their cynical hypocrisy-for Russia continues to proclaim its desire to "help foster" the religious life of all its believers regardless of sect or denomination.

Not long after this visit, the first Soviet Jewish prayer book did appear under the general editorship of the late rabbi of Moscow, Rabbi Solomon Schlieffer. Some 4,000-5,000 copies were published and made available to a very limited number of Jews in the Soviet Union.

For 10 days I tried to acquire a copy of this book. I made appointments at midnight in dark alleys; I sought out supposed owners in secret places; I even held a copy in my hand for a moment in anticipation of receiving it as a gift. But all to no avail. Always, at the last moment, this book was taken from my hands by frightened Jews who knew instinctively that it could not freely be given to a Western Jewish visitor.

When I sat with Dazhorozny I understood their fear.

As a lead question I asked how it was that the Soviet Council of Cults had published prayer books and Bibles for all of Russia's religious denominations except the Jews. He replied, "We have published a Jewish prayer book" and referred to the edition of 1956. He probably didn't realize that I had seen the book myself and was somewhat taken aback by my challenge to his response.

"No Jewish bible was printed," I told him. "That showpiece 'prayer book' is a photocopy of a prayer-booked printed in New York City by the Hebrew Publishing Company of America, a prayer-book brought as a gift by American rabbis in 1956.

"What has happened," I challenged him, "to Russian printing presses? Why did you have to take a Jewish prayer book printed in America and photograph it? Perhaps, Hebrew type in Russia has been destroyed?"

Interesting isn't it, that today Jews at last are teaching themselves Hebrew without benefit of Russian help, under the very noses of those who are their masters and overseers.

What a great and spiritual force is represented by Soviet Jewry.

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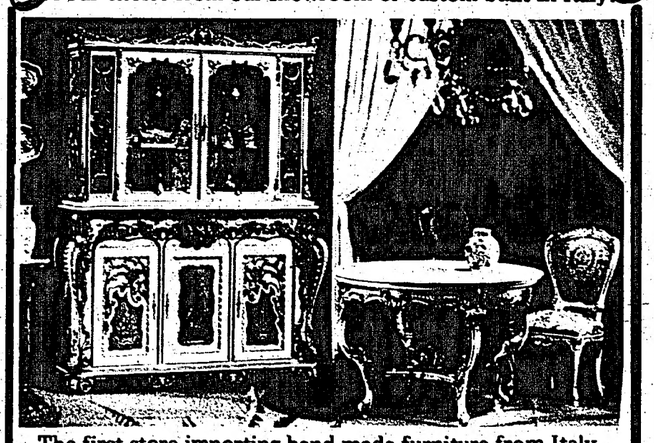

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# U.S. urged to recognize Jerusalem

BEACHWOOD, OHIO – House minority leader Gerald R. Ford (R. Mich.) proposed that the United States recognize Jerusalem as the "historic and lawful capital of Israel" by moving its embassy there from Tel Aviv.

Ford, the first nationally prominent Republican to advocate such a move, said he hoped President Nixon would go to Jerusalem by 1973, Israel's 25th anniversary, "to dedicate a new United States embassy in that city."

Addressing a meeting of the Zionist Organization of America's Cleveland Region, the Michigan Congressman stated that he planned to take up his proposal with Secretary of State William P. Rogers.

Ford called it "anachronistic" and "an impediment to a regional peace settlement" for the U.S. to preserve the "fiction" that Jerusalem is not Israel's capital city. "To continue with the present arrangement might tend to indicate that there is something temporary about the location of Israel's capital," he said. "This situation does not encourage the Arabs to translate the present cease-fire arrangements into a permanent and lasting peace."

At the ZOA meeting, Ford received the Cleveland Region's Rabbi Abba Hillel Silver Award - a glass etching of the late American Zionist leader - in recognition of Ford's "friendship and concern for the welfare and security of the State of Israel." The presentation was made by Conrad J. Morgenstern, a Cleveland attorney who is president of the ZOA region.


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# Community urged to give Yom Ha' Atzmaut to UJA

TORONTO -

Members of the community will be asked to celebrate Yom Ha'Atzmaut - Israel's Independence Day - on April 19 by giving the day to the UJA.

"The best way we can celebrate this great occasion," said Phil Granovsky, chairman of the 1972 United Jewish Appeal - Israel Special Fund campaign, "is to concentrate our efforts to complete the drive for $10,-200,000. We can demonstrate our solidarity with Israel by raising the money she needs so desperately as quickly as possible."

Granovsky said UJA-ISF canvassers are invited for breakfast between 8 and 9:30 a.m. on Wed., April 19 at Shaarei Shomayim Synagogue, 470 Glencairn. Canvassers should bring with them their assigned prospect cards for completion that day. In addition, cards of contributors who have not yet been covered will be distributed for immediate canvassing.

All canvassers will be asked to return to the synagogue with signed cards between 4 and 6 p.m. where they will join in a L'chayim.

"We hope," said Granovsky, "that hundreds of members of the community will join us in giving a day to the UJA. Take time off from work, from school or whatever else you normally do each day to work for the cause of Israel on her 24th anniversary."

**For the first time since its inauguration 16 years ago, the Three-Day March in Israel was cancelled because of heavy rain. Uzi Koeningfest, an Israeli Sun photographer, helps a participant over a muddy crossing.**

# Lack of communication among Sephardim

(Cont'd from Page 1)

The first Spanish - speaking Sephardic congregation here was Petah Tikva. It now operates out of an old synagogue on Brunswick Ave. below Bloor. Recently Petah Tikva bought property on Ellerslie Ave., where it now conducts a high school. It hopes its new building to be constructed there will become the centre for Sephardim.

Due to internal issues two groups split from Petah Tikva and formed their own congregations - Or Hamaarav and Tiferet Israel.

President Leon Osiel of Petah Tikva says his synagogue has 200 members. He claims 1,400 persons in all are associated with it. Full time Rabbi M. Mitchell Serels looks after an education program which includes special religious education for children 11 to 13 who have had none, and an adult education program.

The synagogue, by far the largest of the four, publishes a bulletin in Spanish and English.

Osiel, a 34 year old automotive salesman, says what his congregants earn is not enough for them "but they are holding their own." A large number live in a government housing project off Lawrence Avenue.

Osiel's major area of complaint has to do with the Moroccan elderly.

"Community agencies have not done a thing for these people; they are not looked after in any way, shape or form. Most of them stay in their house without any activities."

Unlike other Sephardic leaders, Osiel had some strong statements to make regarding the status of Sephardim in the local Jewish community.

Leon Osiel

Rabbi Yehuda Edery

"If we are not regarded as second class then why do we not get proper help from the community agencies?" he asked.

Rabbi Serels told The CJN "There's a lack of respect for the dignity of the Sephardic community. Needing to ask for reduced rates for education makes them feel second class."

"We want to be part of the community yet preserve ourselves as Sephardim," declares Osiel. "We are making a good effort to integrate into the community but need a little help."

Rabbi Serels said, and other North African leaders agreed, that JIAS "has done a good job in bringing over families and supplying them with immediate needs, but in terms of social, cultural and religious adjustment, they have not provided the help."

The rabbi said Sephardic leaders have been talking about creating a council of North African Jews in Toronto.

David Serfaty, a 37 year old data processing manager, said he never felt like a second class citizen. "Many Sephardim are probably oversensitive," he added.

"We want to belong to the community and pay our own way," he declared. "We don't want handouts."

Serfaty is president of Tiferet Israel which has about 60 active families. They attend Sabbath services at space in Adath Israel. The small congregation is without a rabbi, but has a shaliach - an emissary from Israel - and active sisterhood.

He said his congregation is willing to associate with other Sephardic synagogues.

"But there are difficulties because of a lack of communication . . . We don't have dreams of expansion and are willing to get together with others on an equal basis to get a bigger place.

"And we're trying to get other congregations to unite to get a Chevra Kadisha so that our burial traditions are respected."

The most controversial of the Sephardic leaders is Rabbi Yehuda Edery Or Hamaarav. The 36 year old native of Tangiers first came to Toronto in 1966, as rabbi of Petah Tikva.

Edery is also founder and director of the Torah Fund for Sephardic Children which he says provides clothing, religious articles, books, meals, transportation to and from Hebrew Day Schools, and the operation of the Sephardic Youth Centre at Bathurst and Shelbourne. Other Sephardic leaders' comments on the fund varied from praise to unprintable criticism.

Edery said the Welfare Fund should subsidize the Torah Fund. "No other organization does this kind of work," he declared.

Interviewed in the centre, he said the money for it comes mainly from personal contributions although the Toronto Hebrew Free Loan Society helped to the tune of $9,000.

The centre will hold high school classes and have recreation and meals for students. Daily services will be held there.

"Once the centre is established, I hope the UJWF will recognize and support it."

According to Edery, he is the leader of the Sephardic community in Toronto. (Other Sephardim dispute his claim to leadership.)

Although other leaders call for more united action by Sephardim, he says his congregation has never had any desire to unite with others, "but everyone is welcome here."

Told about some of the complaints of the Sephardic leaders, Ben Schneider, executive director of the Welfare Fund, said aid has to be on the basis of need. "Building synagogues is not our ball game.

"We are not going to give institutions money, but we are prepared to be of assistance through normal agency programs."


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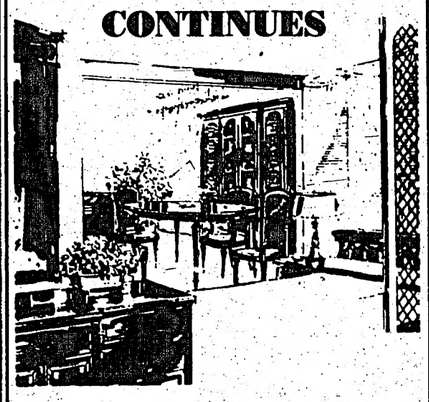

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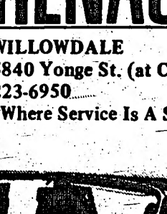

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# International news

FROM ARAB SOURCES:

## Heykal urges limited war

The Daily Star, Beirut:

CAIRO -

A limited war between Egypt and Israel is the key solution to the Middle East crisis, President Anwar Sadat's close confidant Mohammed Hassanein Heykal commented recently.

In his weekly full page editorial in Al Ahram newspaper Heykal said a total war in our age has become impossible, especially because the two big powers, the United States and the Soviet Union don't want it.

"But if we can launch a limited war and win it, this would convince both our enemies and friends that we mean what we say," Heykal said.

Explaining his points, Heykal wrote that if the Egyptian armed forces can liberate 180 square kilometers of Sinai and keep it, "the whole aspects of the crisis would change."

Citing some of these changes Heykal said.

" - Faced with our victory in this limited War the Soviet Union will no longer hesitate in giving us what we need.

" - The Soviet Union will no longer need to have any control on us knowing in advance that we are playing our goal in accordance with the spirit of the modern age without direct involvement on its part in the conflict.

" - The United States will then realize that we can achieve what we say and that the reaction of our victory in the Arab world will be revolutionary, which is against her interests.

" - Israel will know that we are ready to pay an unlimited price, forcing her to pay even more and consequently would retreat from her present position."

Heykal said King Hussein of Jordan cooperated with Israel and the United States in an agreement to set up a federation of the East and West Banks of the Jordan, but Egypt's determination foiled this move.

Heykal added, King Hussein's federation plan was certainly harmful to the Arabs' cause, but what really mattered depended on Egypt, the key Arab power involved in the struggle against Israel.

He said that the Jordanian regime was not an effective party in the Middle East crisis. "The decisive factor is Egypt's stand, its will and capability."

He said King Hussein was counting on the disintegration of the Arab front to implement his scheme.

He referred to a plan by Israel's Deputy Premier Yigal Allon which included the demilitarization of the West Bank under Jordanian sovereignty while giving Israel the right to establish settlements there.

Heykal said that the Jordanian king and Allon met in a car in Wadi Araba along the Israel-Jordan border one evening in October, 1970.

It was shortly after the death of President Gamal Abdel Nasser of Egypt and "the king imagined . . . it was all clear for him in the Arab world," he added.

There was complete agreement between the Hashemite king, the Israeli general and their friends in Washington on the broad lines of the project, Heykal said an accord was also reached on the appropriate time to carry it out.

King Hussein of Jordan

## Services focus on Soviet Jewry

TORONTO -

Most Toronto synagogues and temples last weekend held special events focusing on the plight of Soviet Jewry.

At Shaarei Shomayim, there were telephone calls to Russia along with a speech by Leonid Machlis, a recent emigre to Israel. His twin brother is being held in the Soviet Union.

Machlis has been campaigning for a number of months in an attempt to help his brother get an exit permit. He told the congregation that telephone calls to the Soviet Union not only give moral support, "but are the only means of truth and direct communication."

Part of a Sabbath service at Temple Sinai were the bar mitzvahs of four adult men-Lou Skulko, Joe and Ray Sadowski and Nat Waldman.

Ralph Etigson co-ordinated the Soviet Jewry programs for the Council of Jewish Brotherhoods and the Canadian Jewish Congress.

## Each newly-born Israeli owes $1,200

WASHINGTON (JTA) -

Israel's master of finance, Pinhas Sapir, was credited with saying a year ago or so that every Israeli child started life owing foreigners about $1,000.

Today, the Lithuanian born finance minister could say each newly born Israeli's share has risen to $1,200. Close to half of that - at least $500 - is in obligations to the U.S. government.

An independent study by the Jewish Telegraphic Agency shows that Israel's external debt, shouldered by fewer than 3 million Israelis, is edging over $3.5 billion.

Most of this is in direct government loans but some is in guarantees of borrowings from private American financial institutions like the 200 savings and loan associations that made up the loan of $50 million in mid-Feb. to finance Israel's construction of 11,000 housing units.

About another $1 billion is in Israeli bonds. Virtually all of them are bought by Jews in the non-Communist world.

The remainder, approximately another billion, was supplied by international organizations like the World Bank group, foreign governments - mainly West Germany and, to a smaller extent, by Canada, England and others - and by non-governmental investment banks.

The highest per capita foreign indebtedness by any country, other than Israel's $1,200 is less than $300.

This means that Israel is burdening itself at the ratio of $4 per person from borrowings abroad compared to $1 by the next highest debtor nation.

It also means that foreign governments, private banks and millions of individuals overseas are confident that Israel, although beleaguered by enormous hardships from hostilities and its needs for internal development, is a good credit risk and will repay her debts and the interest on them that she is accumulating at the rate of $2 million every day.

## *Arab agent behind Latin anti-Semitism*

MIAMI -

An Arab propaganda agent who engaged in anti-Semitic activities in the United States 20 years ago is "the major force behind a new virulent anti-Semitic and anti-Israel campaign in Argentina," the director of the Latin American affairs department of the Anti-Defamation League of B'nai B'rith, has revealed. He identified the agent as Yusif Albandak, currently head of the Arab League in Argentina and Chile.

Addressing a dinner meeting of ADL's Society of Fellows at the Dupont Plaza Hotel here, Rabbi Morton M. Rosenthal charged that Albandak is "masterminding a concerted campaign by the Arab League, pro-Arab front groups in Argentina and anti-Semitic, right-wing elements there to isolate Jews and create disunity."

Rabbi Rosenthal said Albandak's current tactics in Argentina include creating front groups, attacking the local Jewish community and forming alliances with local anti-Semitic and anti-Israel elements. He said these parallel his past activities in England and the U.S.


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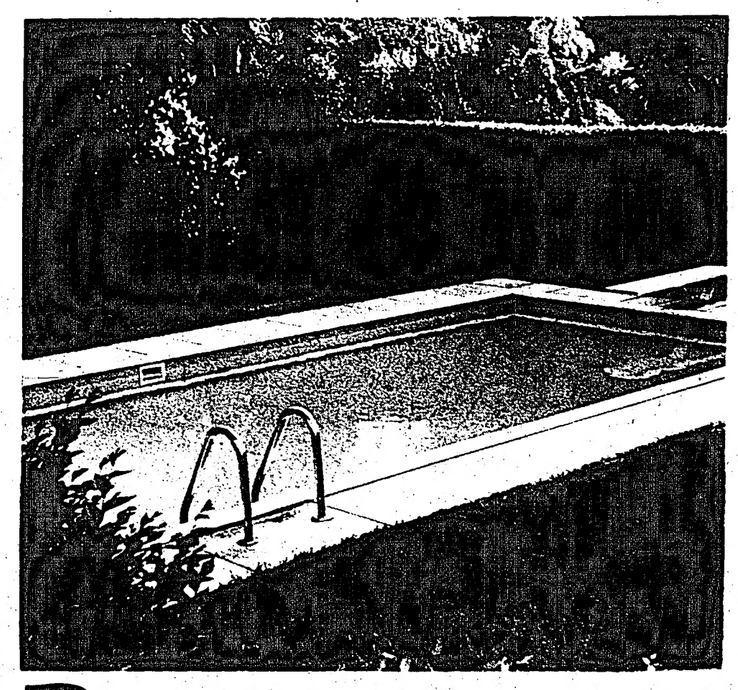

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# Women's division set up by UIA-ISF in Ontario

TORONTO -

For the first time, a province-wide women's division of the United Israel Appeal-Israel Special Fund has been set up in Ontario.

Sparked by a resolution made at an Oct. 16 leadership seminar in Toronto and the personal devotion of Toronto's Mirial Small, women throughout the province are assuming "the responsibility of personal plus giving to the United Israel Appeal in (their) respective communities."

The resolution continues: "That women in every community in the Ontario Region should be involved in the United Israel Appeal Campaign, either by forming a Women's Campaign, or contributing individually to the community campaign.

"We therefore resolve that an Ontario Women's Division be established to carry out this responsibility."

The Niagara communities have been approached to try and organize themselves for plus giving. Mrs. Ben Newman undertook the chairmanship for the Niagara Peninsula Women's Division.

"An organizational meeting was held with the participation of key women in Niagara Falls, Niagara-on-the-Lake, Port Colborne, St. Catharines and Welland," said Yehuda Noy, executive director of Ontario Region UIA.

"Now we await the results," continued Noy. "There will be a meeting held on April 10 at the home of Kelly Granek. General Herzl Shafir, one of Israel's foremost military leaders, will be the guest speaker. This will be followed by a Niagara Peninsula luncheon to which all the women in the district will be invited as guests of Mrs. Ben Newman. The luncheon will be addressed by Robert St. John."

St. John, a wartime correspondent for NBC, is an internationally acclaimed writer-journalist. He has authored seven books on the Middle East, and is the biographer of both Nasser and Ben Gurion. Life magazine selected him as the expert best qualified to write a definitive book on Israel for its World Library Series.

Present to ensure that everything goes smoothly will be Mirial Small. She will also be present at St. John's next speaking engagement in London on April 20. That community's Women's Division is under the chairmanship of Mrs. Samuel Rabin.

Volunteers from the Association of Senior Clubs prepare food for seder held the second night of Passover at Council House in Toronto. From the left are: Mesdames Bluma Szpigiel, Helen Burstein, Bessie Baskin, Mr. Bernard Sniderman, Dorothy Alter, Fay Mosoff and Anne Pascoe. Seder was sponsored by the Passover project of the Co-ordinated Services to the Jewish Elderly, a United Jewish Welfare Fund prog..m.

# Israeli general to tour Ontario

TORONTO-

General Herzl Shafir, a key member of the general staff of the Israel Defence Forces and former Chief of Staff of the Central Command, has been engaged by the United Israel Appeal-Israel Special Fund for a speaking tour of Ontario Jewish communities.

Gen. Shafir will begin his speechmaking April 10 at a Niagara Peninsula Women's Division luncheon. That same day he will address a mass community UJA rally in London, followed by an engagement the following day in Windsor.

On April 12, Gen. Shafir will be speaking to an executive meeting of the Niagara Falls UJA cabinet, chaired by Joe Rosberg. The next day he will talk to the St. Catherines community. This will be a follow up to the previous Sunday's meeting where there will have been a phone call made to Vladimir Machlis in Moscow by his brother Leonid. The call will be made from the house of Ben Newman.

On Friday, April 14, Gen. Shafir will address an Oneg Shabbat in Kitchener in celebration of Israel's Independence Day. The Oneg Shabbat will be under the auspices of the Kitchener community and UIA-Ontario. The communities of Galt, Guelph and Hespeler will be invited to participate.

General Herzl Shafir

Winding up his tour, the general will be guest speaker on Sunday, April 16 at the annual Peterborough campaign dinner. A phone call to the USSR will be made at that time.

Gen. Shafir, who was born in 1929 in Tel Aviv, joined the Palmach at the age of 18. In the War of Independence, he was engaged in battles ranging from the most northerly frontiers of Syria and Lebanon to the Gaza area and the Negev.

In 1959, Gen. Shafir graduated from the Camberley Command and Staff College in England. During the Six Day War, he was appointed Deputy Chief of Staff of the Armored Division Task Force which fought its way to the Suez Canal under the command of Gen. Tal. Gen. Shafir is presently head of the General Staff of the Israel Defence Forces.

*Average age 65*

# A different seder

By ESTHER MEHR

TORONTO -

What made this seder different from most other seders?

For one thing the median age for the over 200 people attending was 65! On the second night of Passover the Association of Senior Clubs held its seder at the Council House of the National Council of Jewish Women, under the sponsorship of the Passover project of the Co-ordinated Services to the Jewish Elderly, a program initiated by the United Jewish Welfare Fund of Toronto.

Participating in the planning and preparation for this unique evening were volunteers representing nine clubs - nine women and one man - who helped prepare food and set up tables with Passover decor. Also partaking of the evening's enjoyment were guests from the Hebrew Club for the Blind, a nursing home in Markham and the Ontario Hospital at 999 Queen St. Conducting the seder were Rabbis Yehuda Felix and Avraham Nachum, with the assistance of club member Bernard Sniderman.

Mrs. Bluma Szpigiel, chairman of the evening, was busily seeing to it that everything went as planned. She needn't have worried. As one young observer put it: "These so-called 'senior citizens' could give many of us young folks a lesson in how to enjoy themselves." There was singing and dancing led by the rabbis and everyone took part wholeheartedly. An innovation was the drinking of a fifth glass of wine for Russian Jewry.

The scene at Cheltenham Nursing Home the evening before was far more subdued but just as meaningful to the 20 or so infirm Jewish residents who were able to participate.

Also arranged through the auspices of the Co-ordinated Services to the Jewish Elderly, the brief service was conducted by Baruch Kempinski and his son Moishe. The younger Kempinski belongs to B'nai Akiva, a Zionist youth club whose members have volunteered their services for the past two years at seders for institutionalized Jewish elderly.

The Kempinskis made it a family project. Younger son Dov and small daughter Zahava brought her little girl friend along, poured wine for each of the guests and took part in the service.

For many of Toronto's Jewish elderly, living on their own or institutionalized, the Passover project gave them an evening of enjoyment and sharing in what might otherwise have been a long and lonely night.

# Kingston gets women's group

KINGSTON-

The small Jewish community of this eastern Ontario city will have an active Women's Division in the United Israel Appeal-Israel Special Fund for the first time this year.

Chairman of the division is Mrs. Ray Kizell, whose husband is chairman of the general campaign for the 105 Jewish families here.

Helping Mrs. Kizell is Gerald Marks, who attended a leadership seminar in Toronto last October at which a resolution was made calling for separate Women's Divisions throughout the province.

# *Teacher contract talks scheduled for May*

From CJN Quebec Bureau

MONTREAL -

Negotiations for a new three year contract between 250 day and afternoon Jewish teachers and four school boards are scheduled to begin early in May.

Monette Ulin, president of the Federation of Jewish Teachers, told The Canadian Jewish News that talks will be conducted with each of the four schools since the administrations do not have a combined bargaining board.

The federation represents teachers from the Hebrew Academy, United Talmud Torahs, Solomon Schechter Academy, and the Jewish People's Schools and Peretz Schools.

Unless the four schools decide to consolidate for bargaining purposes, the teachers will open discussions with the United Talmud Torahs. The administration has taken a "hard-line" approach in contract dealings with the federation in the past.

Represented by well-known labor lawyer Phil Cutler, the teachers are asking for parity wage scales with teachers in the regular system at the major and masters levels.

Jewish Teachers with general arts degrees and lower, receive the same salary scale as teachers in the rest of the province.

The union is asking for a general retirement plan and a teacher ranking system applicable to all instructors in the four schools. Under the present system, if a teacher changes schools, all retirement benefits are lost, and the years of experience - or tenure - are not acknowledged at the new school. However, a teacher will receive the same pay at a new school according to the number of years she has practised.

"If a teacher has 19 years of experience at one school," said Mrs. Ulin, "and she decides to move to another of the four schools, she is considered a first year teacher."

The union is administered under the Rand Formula, where members are not forced to belong to the union but are obliged to pay union dues. Under the new contract, the federation is asking the school boards to give teachers a copy of union benefits before the instructor signs.

The union is also seeking incentive bonuses for teachers who are taking in-service courses and teacher education courses at the universities.

# *Project to combat dropout problems*

By SANDRA STOCK
CJN Quebec Bureau

MONTREAL -

A three month old pilot project developed by Montreal's Jewish Vocational Service is combatting the problem of high school "drop-outism" - before the student leaves the school system.

The project was initiated after the agency encountered an increasing number of applicants who did not have high school certificates.

David Mendelson, supervisor of educational counselling, said: "We work through the Protestant School Board of Greater Montreal, and they refer potential drop-outs, students who are definite under - achievers with recognized problems, to us, and through our counselling services we try to help the student uncover his or her motivation for becoming disillusioned with school."

Mendelson said the program assists students "to adjust to their educational environment and to plan realistic goals about their education and career". Tutorial service is also arranged for young people unable to meet the costs.

The JVS program - funded by Allied Jewish Community Services - now serves some 25 high school students.

Mendelson said the program encourages parents to participate in the service, since school difficulties are often related to general social and family problems.

Students are counselled at least every two weeks, with high school guidance and teaching staff consulted regularly.

According to Mendelson, the problem is becoming wide spread, affecting adolescents from all economic and social backgrounds. He noted that twice as many boys as girls tend to be potential drop-outs.


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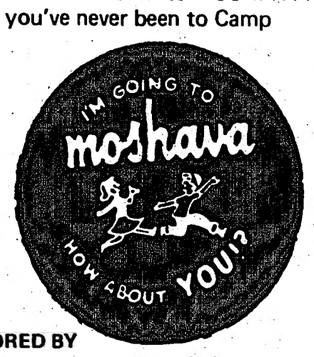


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# Features

## *Decadence of the Kit Kat Cabaret*

By WENDY ROSEN

The pervading amoral nature of Berlin which lent homage to Nazism in the 30's can be seen in the film **Cabaret**, playing at the Glendale Cinema.

The movie, hampered by its concentration on subplots, opens strongly at the Kit Kat Klub where the Emcee (Joel Grey), rouged and leering, is the symbol of all the decadence of Berlin. There is one scene where the owner of the Cabaret evicts a couple of Nazis. Later we see him mauled outside the club by these people. Interspersed with the fight scene are flashes of Grey entertaining the audience. The Emcee typifies the times so that he is the atmosphere and morality of the country. He is the personification of the amoral, bawdy sensuality behind which lies the terror of the coming Nazi regime.

A blonde angelic boy at a beer garden sings **Tomorrow Belongs to Me** in a beautiful tenor voice. The camera is lowered to reveal his Nazi arm band later in the song at which time everyone is singing it as a chant. The effect of having the lone boy sing is lost. It is no longer a subtlely threatening hymn to the future and fatherland but a sing-along beer drinking song. It would have been more appropriate and effective if the Emcee and the waiters had sung this song as they did in the play.

The film is based on Christopher Isherwood's **Berlin Stores** and John Van Druten's play, **I am a Camera**. The play was adapted into a movie, then into a musical play. Now the musical is a movie. Athough the play is based more on Isherwood's stories, Jay Allen based his script more on Van Druten's play.

The movie centers around Sally Bowles (Liza Minelli), an American who is trying to make a name for herself in the Kit Kat Klub, a second rate dive. We meet her friends Brian (Michael York), a playboy (Helmut Griem), and a couple (Marisa Berenson and Fritz Webber).

The heavy eye make up, green nails, promiscuity, and language do not hide the fact that she's very American trying to be very sophisticated in Europe. In reality she is very naive and vulnerable. Miss Minnelli's mannerisms, such as constantly using her hands to express her emotions and breaking out into giddy laughter, serve to emphasize this vulnerability.

The songs **Cabaret** and **Maybe This Time** typify her philosophy and further explain Sally's character. **Mein Lieber Herr** gives Miss Minnelli the opportunity to break loose and sing, dance and parody Marlene Deitrich. Although one is aware of the resemblance between Miss Minnelli and her mother, the late Judy Garland, one is never more aware than in this number.

Bob Fosse made his name as a choreographer for Broadway musicals such as **Sweet Charity**. In **Cabaret** he turns his talents to directing as well as staging the dance numbers. Without sacrificing either, he succeeds at both.


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# Life of an Israeli family below the poverty line

Jehuda Habush, and his wife, are one of the 200,000 Israeli families who live below the poverty line. Mr. and Mrs. Habush have 10 children ranging in age from 18 months to 18 years. They came to Israel from Morocco in 1954 with one child.

For the past four years, they have lived in a three room apartment of about 480 sq. feet in a public housing project in Jerusalem. This is an enormous improvement over the 1 1/2 room apartment in which they lived previously, although some of the children still sleep on the floor because there are not enough beds to go around. An aged grandmother who has been staying with them for two months also sleeps on the floor. The family eats in shifts at a tiny kitchen table. There are no desks for studying, no toys, no rugs, no curtains, and no heat, although temperatures in Jerusalem sometimes drop to 30 degrees in winter.

Jehuda Habush, a construction worker, earns $125 per month after taxes. Mrs. Habush earns about $62 as a domestic, although her physician has advised her to stop working because she has a chronic eye disease. They are able to feed and clothe their family minimally. The family eats meat three times a week, consuming about 6 lbs., which provides meager portions. On the Sabbath, the one day off in Israel, Mr. Habush goes to synagogue, then sleeps during the afternoon. There is no money left for entertainment.

The eldest daughter, aged 18, is a school dropout with a history of delinquency. She is unwilling to seek employment and stays home minding the younger children when her mother is working.

A 14 year old son is a paralytic whose legs were crippled at birth. He, too, is a school dropout with a record of delinquency. He had been sent to a live-in vocational school to learn shoemaking, but he left before completing the course. The social worker has placed him in a shop where he polishes medallions, while trying to convince him to return to school in the afternoons.

The next child, a 13 year old daughter has begun high school. She is a bright and serious student, hoping to complete high school on a scholarship.

Mrs. Habush hopes that at least four of her children will be able to attend live-in schools or vocational schools. She realizes that they have little chance of finishing school while at home, with no place to do homework in addition to negative influences from their friends.

Mrs. Habush's greatest desire is to be able to move into a larger apartment and be out of debt to the grocer and the butcher, although she feels these wishes are unrealistic.

With all their hardships, they are proud to be Israelis and are optimistic about their children's future. They hope their children will complete high school or vocational school and will have the kind of chance in life that they themselves were denied. They must have assistance if their hopes are to be realized.

Two young Habash boys.

# Tay-Sachs disease

(Cont'd from Page 1)

death. Perhaps because of all his knowledge, he is strikingly candid.

"It doesn't bother me seeing the kids anymore. It bothers me seeing the parents. The child doesn't know what's going on. The personal tragedies that parents go through are bloody awful."

The progress of Tay-Sachs disease triggers a steady, methodical mental torture for the child's mother and father. A Tay-Sachs baby appears normal for the first few months after birth. Then, acquired skills suddenly disappear. The child no longer holds his head up. The baby begins to startle. Eventually, a Tay-Sachs child becomes blind, convulses, has difficulty swallowing, and finally dies. Virtually no hospitals exist to which a Tay-Sachs child can be sent, and the agony of keeping a Tay-Sachs child at home is overwhelming.

Because Tay-Sachs screening through simple, painless blood tests, is the only prevention available, the Ontario government has agreed to donate $40,000 for mass Tay-Sachs testing. Dr. Lowden, who began Tay-Sachs screening almost by accident, hopes at least 10,000 Toronto Jews will visit clinics this year.

In many ways, stopping Tay-Sachs is like stopping an historical tide. Tay-Sachs disease has been transmitted from Jewish generation to generation through ignorance, and marriage between members of the same family. If Sandy Lowden can not only educate, but convince Jews to consider Tay-Sachs susceptibility an important criterion for marriage, he'll become more of a pioneer than he, himself, would ever admit.

If his current theoretical explorations prove correct, he may some day take his place beside Sabin, Banting and Best.

WE HAVE MOVED
The Canadian Jewish news

## Congress meets Soviet leaders

OTTAWA –

Canadian Jewish Congress leaders met here recently with Soviet parliamentarians in order to discuss their concern for Soviet Jewry.

Moved by recent reports concerning the treatment of Soviet Jews, the Canadian delegation raised the problems of emigration, harassment of Jews and prisoners of conscience.

The one-hour meeting at the Chateau Laurier Hotel March 23 was arranged by Senate Speaker Jean-Paul Deschatelets. Congress received word that the Russians would get together with them only hours before the meeting.

In Vancouver, the Soviets met with a Jewish community delegation, but refused to accept a brief on Soviet Jewry.

The Soviet delegation included Alexander B. Chakovsky, member of the Foreign Relations Commission of the Council of Nationalities, and editor in chief of Literary Gazette; Ivan B. Sidorovitch, member of the Council of Union Commission on Transportation and Communications; and Dr. Nina Antonova, deputy member of the Committee for Public Health and Social Security of the Council of Nationalities. The Canadian Jewish Congress delegation was made up of Lavy Becker, Montreal; Mervin Mirsky, Ottawa; and Ella Cohen, Montreal.

Discussion at the meeting focused on the Congress delegation's request that the Soviet Union facilitate increased emigration for those Jews who wish to leave the USSR for Israel and elsewhere, and that the Soviet parliamentarians bring to the attention of their government the deep concern felt by Canadians concerning the harassment of Jews applying for exit visas. At the same time a plea was entered, on humanitarian grounds, for the release and/or reduction of sentences of those Jews serving terms in labour camps in the Soviet Union.

The Russians told Congress that they are aware of the problems of Soviet Jewry. They pointed out the increased number of Jews who are allowed to emigrate.

One of the specific cases raised by the Congress delegation was that of Esther Markish and her son David who have been refused exit permits by the Soviet government. Mrs. Markish is widow of writer Peretz Markish.

Both delegations agreed that future meetings would be beneficial in order to discuss problems concerning Soviet Jewry in greater depth.

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## Arts

# Anne Frank composition an emotional experience

By MARK MEDICOFF
CJN Quebec Bureau Chief

TORONTO -

"Yesterday evening, before I fell asleep, who should suddenly appear before my eyes but Lies. Oh, God, why should I have all I could wish for and why should she be seized by such a terrible fate. I am not more virtuous than she. She, too, wanted to do what was right, why should I be chosen to live and she probably to die?"

This passage was authored by Anne Frank, in her diary when she was 14, and refers to a former school mate, Lies Gossens, who was taken away to a concentration camp while the Frank family was hiding in Amsterdam.

For 55 year old Czech-born Oskar Morawetz, a prolific and widely performed composer, conductor and pianist, no other theme has so touched his emotional spirit as Anne Frank's greater concern for the fate of her childhood friend than for her own destiny.

His work, **From The Diary of Anne Frank,** which was first performed by the Toronto Symphony Orchestra in 1970, will be repeated under the direction of Karl Ancerl - himself a survivor - on April 11 and 12. Soprano Lois Marshall will be the featured performer. **Time** described the 19 minute composition as "stark and powerful."

When eight years old, Dr. Morawetz was told by his piano teacher to discontinue his instruction. Undaunted, he was later asked, when only 21, to take an important position with the Prague Opera House. However, with the war just on the horizon, Morawetz fled Italy for Canada before Mussolini joined forces with Hitler.

"Anne's diary affected me so strongly," he told **The Canadian Jewish News,** "that when I began writing the composition all the old fears came back.

"As the years pass by you kind of lose sight of the fact that, had she lived, she would have been only 47 today, and probably living a beautiful life.

"Young people to whom Hitler is only a name like Caesar or Napoleon, know of her story and of her gentle heroism. Anne is a legend, and it was an honor to compose music in her memory."

Dr. Morawetz, who also teaches music at the University of Toronto, has had not only his compositions performed by Canadian orchestras, but by nearly 40 orchestras in the United States, Europe, and Australia. He has had over 18 of his compositions recorded.

His works respond to the compelling crises of our times. He has written scores to the memory of Dr. Martin Luther King and John F. Kennedy.

Lies Gossens, now married with three children and living in Israel, survived the death camp at Auschwitz. Recently, she told of her last meeting with Anne Frank.

"I saw her beyond the barbed wire. She was in rags. I saw her emaciated, sunken face in the darkness. Her eyes were very large. We cried and cried, for now there was only the barbed wire between us, nothing more. And no longer any difference in our fates."

Dr. Oskar Morawetz

## Bloore retrospective

# The artists latent image as source of inspiration

By ELIZABETH KILBOURN

There was a time when I was young and absolute and much more sure of what was right and wrong than I am now.

I poured scorn on the "picture-postcard" theory of art - that what a lot of people responded to in a painting was that it reminded them of something or that it provoked in them that easiest of sentiments, nostalgia.

What was important, I asserted, was that art concern itself with visual perception and all those problems, simply stated, like space and time, form and density, dimensionality and color.

People, for instance, got all gooey about Albert Frank's paintings of Toronto neighborhoods while neglecting the fact that he had a lovely sense of structure and was a subtle colorist.

By the way, I am curious that the anti - development forces haven't latched on to Frank as their patron saint and propagandist.

I thought of this again when I was looking at two current shows of Ronald Bloore's paintings - a retrospective at Hart House and current work at the Morris Gallery. Of all artists, Bloore has been the most rigorously abstemious and disciplined in the elements he has allowed himself to work with; only one color white, and for images, essentially straight lines and vaguely star-like forms.

I had always assumed Bloore's white paintings were a result of intellectual austerity until one wintry February afternoon when I was sitting beside Bloore in a rickety Air Canada Vanguard. I looked out at the snowy Saskatchewan landscape beneath me and saw a whole world of Bloore paintings.

Why an artist chooses certain images and colors may have valid intellectual reasons, but the predisposition often has deeper and less rational roots.

At Tony Urquhart's current exhibition at the Isaacs, of photographs of old French tombstones, lacy and flower decked, many of which looked like source material for his marvellous open-box sculpture, I thought of a friend of mine. She had been an early admirer of Urquhart's work and had gone to see his paintings at his home in Niagara Falls. She had been fascinated to discover that he lived over a funeral home and that there was a magnificent flowering fruit tree in the back garden.

For years, I was haunted by the fact that although I knew Harold Town refused for a long time to fly in a plane, it seemed to me that most of his prints and paintings seemed to have an aerial perspective as if they were landscapes seen from a great height. I was irked because it frustrated my theory of "latent images" until I learned that at a very early age, Town had been taken to the top of the Empire State Building while it was being completed, by a relative of his working on the project.

Some artists consciously exploit the remembrance of things past like Paul Lemieux or Esther Warkov, a brilliant young Winnipeg artist who is one of the Canadians included in the opening exhibition of the Marlborough Godard gallery. Other artists bury these memories deep in their work.

But collectors do this too. You will discover that in the paintings or sculpture you bought simply because you liked them, that there are colors and images that recur. Then figure out why.

# A witty, immodest biography

So Far
By Meyer Weisgal
Random House 404 pgs.
Reviewed by
IRVING ABELLA

Reading Meyer Weisgal's autobiography **So Far** is like reading a history of the Zionist movement in the past 50 years. Weisgal, the founder and long-time president of the Weizmann Institute of Science, seems to have been in on most of the decisions affecting Zionism and the creation of the State of Israel in the years between 1920 and 1948. Not only was he privy to these decisions, but according to no less an authority than Weisgal, some of the more important ones he made himself.

A list of Weisgal's friends reads like a Who's Who of Jewish life over the past two generations. He seems to have known everyone, and has stories about them all. His cronies include such dissimilar characters as Albert Einstein and Otto Preminger, Levi Eshkol and the embittered anti-Zionist columnist Dorothy Thompson, the pompous, assimilated German-Jewish director Max Reinhardt and the militant "Yiddishist" Shmaryahu Levin.

Above all, it was his curious relationship with Chaim Weizmann that made Weisgal so important to the Zionist cause. Why the urbane, sophisticated Weismann chose as his adviser and representative in America this unpolished, outspoken Polish immigrant, is something not even Weisgal can satisfactorily explain. Yet it is as Weismann's agent and spokesman that Weisgal makes his great contributions to the Zionist movement.

Weisgal is a man of many talents - journalist, theatrical producer, polemicist, fund-raiser, raconteur - all of which he fully documents in this book. Like its author this autobiography is colorful, witty, opinionated, warm and immodest.

Of the great issues of our times, Weisgal always seems to have been on the right side, or so he would have us believe. Whenever in doubt he gives himself the benefit. His hates are as passionate as his loves. His admiration of Weizmann, Moshe Sharett, Levi Eshkol, Lord Sieff and Louis Lipsky is as fulsome as his dislike of Mrs. Weizmann, Ben Gurion, Jabotinsky, and Rabbi Abba Hillel Silver, amongst others.

The story Weisgal tells in this book is inspiring. It is the tale of a young immigrant from one of those countless tiny Polish towns whose name is unpronounceable and from which all our parents or grandparents seem to have originated, who comes to America at the turn of the century to seek his fortune.

Within a short time, through a series of fascinating and intriguing incidents, he becomes a power in the Jewish community, and a charter member of the Zionist establishment. Though this is an intensely personal book, it abounds with incisive character sketches of most of the Zionist leaders of this century.

Although the book seems comprehensive, for Torontonians at least, there is one significant omission. Of the 400 pages in the book, Weisgal devotes only one to his two-year residence in Toronto. This hardly does justice to his impact on Jewish life in this city.

In 1929 Holy Blossom Temple on Bond St. acquired a new rabbi, Maurice Eisendrath. Immediately, Rabbi Eisendrath shocked some of his congregation and many in the Toronto Jewish community with his vituperative attacks on Zionism from his pulpit and from the pages of the **Jewish Review.** At the invitation of one of Eisendrath's shaken congregants, the saintly Rose Dunkelman, Weisgal came north to counter the rabbi's anti-Zionist poison.

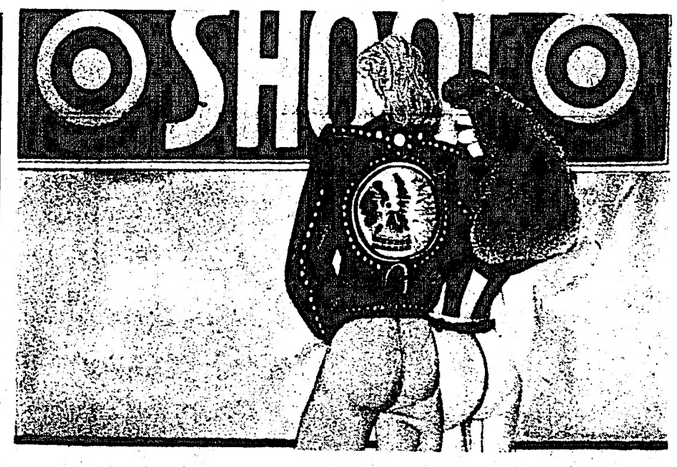
Once in Toronto, Weisgal founded the **Jewish Standard** as an antidote both to Eisendrath's fulminations and to the increasingly violent assaults on the Zionist establishment from the vocal Revisionist organization in this city. He spent much of his time here debating Eisendrath and the Revisionists, and when he left Toronto, the **Jewish Standard** was flourishing, as it continued to do for many years, and Rabbi Eisendrath had begun his swing into the Zionist camp from which he never again strayed.

Quite clearly, Weisgal is one of the major figures in the history of 20th century Jewish life, not only in the United States and Israel, but in Canada as well. The secret of Weisgal's success is obviously his cockiness, his exuberance, his charm, his "joie de vivre" and, naturally, his 'chutzpah'. After all, what other 80 year old man would entitle his autobiography . . . 'So Far"?

*Irving Abella teaches Canadian history at Glendon College, York University.*


*Fun City at Kar*

Richard Lindner's "Fun City" will be previewed at Kar Gallery on Sun., April 16. The show will continue to April 29. From early beginnings as an illustrator, Lindner has moved to a style combining pop art and expressionism.

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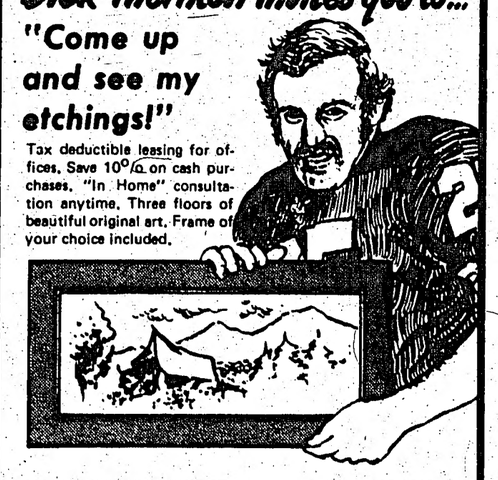
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UNIVERSAL ART GALLERIES

Rita Briansky's work looks back at you with a clean, simple and honest look. Gallery Pascal, beginning on April 8, will be showing 12 of her new paintings and 13 new prints. These are marked by Briansky's direct somewhat sentimental but non-gimmicky approach.

Her etchings have always had a catch-in-the-throat quality, dealing as they do with winter-clothed children that might be our own. Their restraint and that artist's maturity mark them as first rate work. They are the kind that belong in the home and on the study wall-not only in museums.